

A DIALOGVE OR CONFERENCE BE-

tweene *Frenæus* and *Antimachus*,
about the rites and Ceremonies of the
Church of England:

By SAMVEL GARDINER, Doctor
of Divinitie.

Psal. 122. vers. 6.

O praye for the peace of Ierusalem: they shall prosper that
loue thee.



AT LONDON,

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sould at his house, in the *Petty Cannons*. 1605.





TO THE RIGHT HONO-
RABLE, AND MOST REVEREND
FATHER IN GOD, RICHARD, BY
THE PROVIDENCE OF GOD, LORD
Archbishop of Canterburie, Primate of
all England, and Metropolitane.
(**)



LBEIT the arke of Noah, which
is the Church of god, be through-
ly pitched within & without, with
the Doctrine of the trueth, and
good and wholesome discipline,
and therefore is safe enough a-
gainst all the waues of wicked doo-
ers, and ouerflowings of vngodli-
nesse, the Lorde of hostes that is
with vs, and the God of Iacob
that is our refuge, sitting at the

stearne and houlding it, and pronouncing this blessing vpon it, I
will bee with you to the end of the worlde: yet is it subiect to
the rage of manie waters, to sirtes, sandes, rockes, Pyrates, and
to euill minded passengers, that will rather hinder, then helpe in a
storme or daunger. The last is not the least, that this barke and
pinnesse is to feare. For as Epiphanius sayth, Omnem in scensorem
vehere potest nauis præter fugitiuum, this shippe may beare
any passenger, better then a fugitiue. We diuide these into two

A 2

flockes,

The Epistle Dedicatory.

*flockes, as Labans sheepe and goates were diuided into two companies, whereof some were blacke, other some partly coloured. Those of the blacke garde are heretiques, in doctrine: those that are of sundrie colours, and cannot agree among themselves what they would haue, but builde with confusion of language, with the builders of Babel, and with the Ephraimites cannot pronounce Shibboleth, are those that in a singularity of opinion, make a defecti-
on, whome Augustine noting with his inkeborne, giueth them no milder name then Schismaticques. Schismaticus es sacrilega disfectione, hereticus sacrilego dogmate. Thou art a schismaticque (saith he) in thy sacrilegious separation, and an heretique in thy sacrilegious doctrine. Augustine samplith the first sorte to a Lyon, and the second to a Dragon, saying: Tunc leo fuit cum aperte fruebat, modo draco cum occulte insidietur: Then he is a Lyon, when he openly rageth, and a Dragon, when he priuily lyeth in wait. Of this had woonby Epiphanius respect, when he suited euery singular heresie to a seuerall serpent. A similitude that fell fully into his purpose: because no aspe, viper or venomous creature, scatter such filthy vomit against vs, and fasten such venomous teethe vpon vs, as schismaticques and heretiques. With the insolent neighbourhood of these two, as with the malignaunt aspecte of two vnluckie planets, bath the Church beene miserably disquieted a long time. The heretique, like Iudas, hath alwayes ledde a bande of souldiers after him, and the schismaticque hath neuer beene without his disciples and sectaries. Of heretiques we haue had such swarms at all times, as if hell had emptied it selfe, and cleane degorged her stomacke, on the lappe of the Church: the sun and the ayre, that is the cleare sunne and light of the worde, hath beene darkened by the smoke of the pit. The blame whereof is to bee giuen to the perversenesse of mens minds, that loue darkenesse rather then light, and to grope with the Sodomites, for a wall at noone daye, who will bee blind with their eyes open, and will not with Eli see the lampe of God burning in the Temple. The number of these without number I shall not, if I might, goe about to compute, and comprehend in this narrowe roome and compasse of an
Epistle.*

Gen, 11
Iudic, 12

August.

August.

Reuel, 9.

The Epistle Dedicatorie.

Epistle. They most of them were occupied about the person of Christ casting their filthinesse against his holynesse: either denying the eternall nature of the sonne of god, or calling into question the trueth of his incarnation, or else violating the vnitie of his person, or else compounding and confounding the distinction of his natures. In his diuinitie erred, very rankelic, these of auntyenter tyme, Noctus, Praxeas, Hermogenes, Sabellius, with whome wee consort Berillus and Marcellus, knowne by the title and name of Patripassiani, or otherwise surnamed Vnionitæ, because they wold not acknowledge three persons, but onely three voices in the mystery of the Trinitie. Hereupon Arius, Photinus, Artemon, affirmed that the sonne had a beginning, and was not euerlasting. Again, Euomius and Aetius conceived the sonne to bee vnlike his Father: which stumbling blocke while Ebion, Basilides, Cerinthus, Carpocrates, Paulus Samosatenus, are warie to auoide, they take a greate fall, professing the Son of God to bee but a meere man. Further, Cerdon, Martion, Manicheus Valentinus imagined him to bee but a cypher, fantasie or vaine imagination, or to haue brought a body from beauen with him, and as Apelles sayth, compact and conglutinated of starres, or a bodye without a soule, as Apollonarius fantasizeth. Which sinking dunghill of rotten heresies is stirred and digged vpp new, by heretiques of this age, especially that roguish opinion of Eutiches, who giue to Christ a deified bodie. Now the Nestorians treade as much awrie of the other side, giuing two persons to our Sauoure Christ, teaching that the worde is present with Christ by assistance. Thus is Christs coate, that was without seame, miserable mangled with their circular questions. Neyther hath the mysterie of iniquitie thus ceased, but Satan that cannot put off his nature, by his emissaries and factious instrumentes, the Papistes, the incendiaries of these dayes, hath kindled hot coales of fire, in the Church, and hath powdered such poyson into the bosome of it, as it must be a greate deale of Triacle that must purge it. But wee shoulde discharge our selues of that well enough, if wee could be at amitie and vnitie with our selues, and woulde fight with our ioynte forces againste

The Epistle Dedicatorie.

Edom, Babylon, Ammon, and Aram, with Ioab and Abisai, and not strike our selues with our owne quilles, as the Baalites launced themselues, with their owne knives. If our kingdome were as strong as the diuels, diuision woulde soone vniointe, and dissolue it. For if Sathan be diuided against Sathan, how can his kingdome stand, saith our Sauioure Christ? But this is the carbuncle, botch, and byle of our ecclesiasticall bodie, we dissolue the

Zach, 11. 14 brotherhood between Iudah and Israell: whereas frater is called quasi ferè alter, we are brethren in euill, diuided in Iacob, and scattered in Israell, Ecclesiæ titulo armantur qui contra ecclesiam dimicant: they are vnder the banner of the Church, that fight against the Church. It is Chrysostomes obseruation, that there is ingendred in euery thing, and proceedeth out of it, that which in ryme, if it be not looked too, will consume the thing: as out of wood commeth a worme, out of a garmente a moathe, out of a greene hearbe a canker, by which the woodde is fretted, the garmente is hindered, the herbe perissheth. This hath too linelie an application to the Church. For in Adams house was a wicked Caine, in the arke of Noah was an accursed Cham, in the familie of Abraham was a flowing Ismaell, vnder the roofe of reuerend Eli, were two vngrations waggestringes his sonnes, Ophni and Phineas: in Dauids court, there was the rebell Absalon: in the schoole of Christ, was the traitour Iudas, in the companie of the Deacons was the crewe of the Nicolaitans. How the settled state of our church hath beene disquieted with home-borne crossebiters, malecontentes and wranglers, to whome it is good sporte and gamesome, the distraction of the churche of Corynthe, some calling themselues Cephistes, some Paulines, other some Apolloniasts, styling themselues Brownistes, Barowistes, of the fraternitie of the familie of loue, and taking manye such odde titles to themselues, I woulde wee could forget, as wee well remember. If the same mould that now conereth some of the authors, and ring-leaders of these rowtes, might haue ouerwhelmed their factions, we woulde not haue so sharpened our pennes against them. But because they are belluæ multorum capitum, beastes with many heads,

1. Cor. 1.

The Epistle Dedicatorie.

heades, and they infect like a byle in a bodie, like a sinke in a citie, and they are sparkes that set the whole church on fire, wee maye not forbear them. For they haue doone more hurte already, then anie can diuine, and like they are to doo more, if their argumentes be not in time answered with a surroynder, taken from the magistrates scabbarde, that may choke their lues, and put them to a non plus. For the open persecutor, is not so nefarious as the preposterous zelous professor. Of which I must tel, what a holy father saith, Venit persecutor, & non fregit crura Christi: venit Donatus, & dirupit ecclesiam christi, integrum corpus christi manet, inter manus persecutorum. The persecutor came, and did not breake the legges of Christ; but in came Donatus, and broake the Church of Christ; the body of Christ remayned whole, betweene the handes of his persecutors. The due regards hercof dealeth with vs, to praye incessantly for the peace of Ierusalem, and to ensue it (all we may) with contention of sides, intention of mindes, inuentions of argumentes: wherein, when we haue doone our uttermost endeuour, we shall neuer doo enough. For bee wee more watchfull then Argus, we shall still find more to doe. And here I may not let passe the disciplinarians of our dayes, who in such nice differences between vs will not be tractable: for whose sake onely I penned this treatise, in a loue unfayned towards them, as I desire to lue, as reuerencing manye of their persons, and honouring theyr religion, tendring theyr zeale, but wishing it were seasoned with more knowledge. Heerein the Papistes and they are as Ionathans arrows, beyonde and short the marke. I woulde we were all of vs middlings in the Kinges high waye, without turning aside to anye of these bywayes, of the left hand, or the right. These labours I present to your Graces good learning, and liking, to commend them to the presse, or utterly suppress them, as it pleaseth your Lordshippe. For to whome shoulde I giue them, rather then to the Father of our Church, that stand no doubt most Fatherly affected towards vs, and maynteineth the diuinity that is heere handled? I haue also twice tasted of the louing inclination of your nature:

The Epistle Dedicatorie.

*and therefore these paines, as the abilitye of the whole man, are
consecrated to your Grace. The Almightye god giue you to
see manye dayes in honour, to the honour of his greate
name, and to the enlargement of the Churches
tranquillity, so many yeeres now (blessed
be his Maiesty) continued
among vs.*

Your Graces in all dutie,

SAMVEL GARDINER.



To the learned brethren of the Ministry, discontented with the gouernement
of the Church of England, and to all of
that side, *Grace and peace.*



Take god to witnesse, whom I serue in my soule, that in all singlenesse of mind, in a tender regard of the peace of the Church, and the welfare of you al, I haue addressed my selfe to this treatise: his great name in my deuotions being first inuocated, that it would please him to sanctifie these studies, and to giue me the tongue of the wise, and the pen of the ready writer, to put forth thinges in season to the strengthening of the weak, to the encouragement of the forward, to the instigation of the backward, and the conuiction of the obstinate. In the vnquestionable assurance whereof, I speake now vnto you, (my certificate being the cheerfulness he hath giuen me, all the while I was in hand with the following discourse:) and am so zealous in the cause: the fire of his spirit, the worke of all good motions, kindling the coales of these meditations. So that I take vp the saying of the Poet:

Est deus in nobis agitante calescimus illo.

And though I speake but to your care one ye, or rather to the ayer: yet my witnesses are in heauen, with what affections I

Ouidius.

am trained to this treatise that will beare me record, my scope
is to shew you: that the oddes betweene you and vs are not of
that importance to denide and sunder you from vs: but that
seeing graue and godly authority will not that we should come
to you, that you for order and godly authority sake would ap-
ply your selues to vs. That by our ioynt conformity we might
all proccede in the common cause of Religion, and leade the
people in the right way, of the knowledge of Christ crucified:
as the Israelites ledde Dauid to Hebron, with a simple and
perfect heart. That thereby we might be built like Ierusalem
Ezech. 37. that is a city that is at unity with it selfe, and as the Angels
of the mercy seene, that turnes face to face: and not thus to be
tyed back to back, as Sampsons foxes that made nothing
but spoile and waste where they went: or to be as a disordered
or confused army of such seuerall behauiour: one part ioyning,
another deniding companyes: Some standing still, other some
running away. Read with Iudgement without preiudice, and
let me haue but loue for loue again, and I desire no more. And
so much I do deserue: wherefore if thou beest wanting therein,
thou doest me more wrong, & the blame is only thine. Reason
would that none should be so wedded to his will: but that he
should change it, when better reason moueth. Farewell.



A
Dialogue or conference, betweene
Irenæus and *Antimachus*, about
the rites and Ceremonies of the
Church of England.



IRENÆVS. Well met my good friend *Antimachus*, how doe you, you looke somewhat sadly, what is the matter?

Antimachus. I am sad indeed, because I may not vse the liberty of my conscience, and because for conscience sake onely, I am depriued of my liuing.

Irenæus. Indeed if it be so, you haue cause to be sad. But I mar-

uaile it shoulde bee so in this Realme of England, where the gospell is freely preached by publique authority, and the preachers thereof are so countenanced, by the king and state. I feare you are not conformable to the discipline of the Church: and so haue offended the law in that case, for which you are so censured.

Antimachus. True, this is the onely argument of my trouble.

Irenæus. And why may not you with a good conscience, digest the orders of the Church, as well as others, that are graue, and learned and are not to be touched with Popery, for order and peace sake.

Of the rites and Ceremonyes

Antimachus. I haue many reasons whic indeede and in conscience I can not.

Iren. I pray let vs heare them.

Antimachus. It is to no purpose to tell them you : for they will not moue you : for you will be an absolute formalist, when I haue saide what I can, and you can conceiue what they are.

Iren. Though I conceiue most of them, yet I would gladly heare them all, and conferre with you about them, and if your reasons be better than mine, I shall promise you to turne copy and to be of your mind, requiring the like condition at your hands, if in disputation I shal vanquish you: And this is an equal course of both sides, which no scholler shoulde refuse, and wee haue both of vs been schollers in in our time.

Antimachus. I know enough in these matters already, and they are without disputation or question.

Irenaus. I would not haue any that beareth the name of a scholler to say so. There is none so learned, but by reading and conference he may adde more to his learning. It was *Solons* saying, one of the Sages of Greece, *senesco semper multa addiscens.* And *Marcus Antonius*, the Emperour, only to learne somthing from his mouth, often went to visit *Sextius* the philosopher, at his house, saying: *Pulchrum senescenti discere*, It is comendable in an old man to learne. And *Saluius Iulianus*, a woorthy lawyer, was wont to say, though he had one foote in the graue, that he would still learne. Yea, he that is most learned, may learn of another, as *Moses* did of *Iethro*.

Antimachus. Well, I am content. Let vs then walke, and talke together.

Irenaus. But will you then yeelde, if you haue the weaker side, and subscribe to the orders of the Church?

Antimachus. I will, And you againe will reuerse your present mind, and concur in iudgement with me, if I snall perswade my cause by better reason.

Irenaus. Else it were no bargaine: I will with all my hart.

Antimachus. Then begin when you will,

Irenaus.

of the Church of England.

Irenaeus. But let vs begin with prayer, and so we shall speed the better.

Antimachus. It is well said, I like that wel, conceiue you the prayer, and I shall ioine with you.

Irenaeus. O Lord thou hast giuen vs thy holy word, as a lantern to our feete, and a light vnto our pathes: illuminate our understanding, thou that art the father of lights, with the light of thy spirit: and let the sunne beames of thy holy word shine vpon our heartes: that the eye of our inward man may be opened, and we may see the truth, and follow it in loue, and with one mind glorifie thy name, and seeke the peace and tranquillity of the Church, and the common saluation. Amen.

Antimachus. Amen.

Irenaeus. Well then *Antimachus*, that we may haue some ground to stand on, what are the points that you stand vpon, that you do mislike?

Antimachus. I differ chiefly from you in two points: namely in the garments of the ministers, and especially in the surplesse: but most of all in the crosse in baptisme.

Irenaeus. Why in the garments?

Antimachus. 1. First, because this distinction of garments that are enioyned vs, doe properly appertaine to the priesthood of *Aaron*: which is now out of date, and is not to be reuerfed, answer me to that.

Irenaeus. That is a knot easie to be vndone, and I thus answer you. In the law and priesthood of *Aaron*, there were sacraments, by which it pleased God to consigne his promises of Christ, that was to come, all which I acknowledge to be repealed, and that we are to belecue that Christ is giuen, and is not now to be giuen, and, other new signes and charters of his promises, in the roome of the old, being ordained vnder the gospel, by the Lord himself, which are bread and wine, we are not to bring into vse againe, the old scales and markes. But yet notwithstanding, there were there some actions, that were of that nature, as they could not kindlie be called sacraments, for they serued for decencie, and order, and some apt vse, which as

Of the rites and Ceremonies

hauing good congruities with the light of nature, and somewhat appertaining to our good, I am of the mind, that they may be reuiued and retayned; who doth not know, that the Apostles for the peace and fellowship of the faithfull, did giue in commaundment to the Church, that they should abstaine from thinges, offered to Idols, and from bloud, and that is strangled: which questionlesse, were prouisoers in the law, belonging to the priesthood of *Aaron*, if we will generally respect what that law deliuered. Tythes also are in vse, in most churches, which we shal not find mentioned in the new Testament, which we doubt not to be due by the law of god now. it being as free for any Christian magistrate, to deduct ciuill lawes from the Iewish policie, as for the Romanes, to borrow from the Athenians, and some cities of *Germanie*, from the *Venetians*, certaine of their ordinances, *Moses* was the captaine lawgiuer, with whome *Thesens*, *Romulus*, *Minos*, *Numa*, *Solon*, are no way to be compared. We also giue instance of Psalmes and Hymnes, which take not I suppose any authority from the lawe of the gospell, but they haue very good foundation, in the old charter. Morcouer, *Ambrose* expounding the fourteenth chapter and 26. verse of the first epistle to the *Corinthians*, plainly sayth, that the manner of prophesying, there deliuered by *Paul*, was borrowed from the synagogues, and brought into our churches. We haue also festiuall dayes, in remembrance of the birth, death, resurrection, ascension of our Sauour Christ. Shall we abolish all these, because they haue so nigh neighbourhood, and cognation with the old legall, and leuiticall ceremonies?

Antimachus. You haue here opened a gap, to manie superstitions, as to holy water, perfumes, and infinite such trinkets.

Irenaeus. Not so, for we replie further, that there is a meane and moderation to be holden, in the entertaining of primatiue ceremonies, that the church be not aggrauated or surcharged, with these things; and that we are not to giue any religion vnto them, as there was to holy water, incense and such things. Againe, we warne Christians to be cautelous, that they endanger not their Christian liberty, that albeit some antienter ceremonies,

of the Church of England.

nies be restored, yet they be not so receiued, as necessary to saluation. But so to tolerate and vse them, as when it shall seeme good by higher powers, they may as superfluous or little profitable, grow out of vse, as it may well be done in these garments, when it shall please our commaunders. In the meane while, let vs be contented, and imbrace the sweet peace and welfare offered vs, vnder such gentle fauourable, and honett conditions. The learned brethren in the daies of Queen *Marie*, would haue embraced with both armes, such a consideration as this for the purchase of their liues and liberty.

Animachus. It is to purpose that you say, but I assault you with a new argument, thus. These garments that are enioyned vs, are reliques of Rome, and old Popish trash: wherfore, as we haue renounced the Pope and his religion, we ought to haue nothing to do with his reliques of superstition.

Irenaus. You shall neuer prooue, that this different habite, of the ministers, that you can not like, was first founded by the Pope. I am sure that the *Egyptians* in the sacrifices of *Isis* long before euer there was a Pope, were cloathed with white garments, as the Poet *Ouid* testifieth, saying;

Nunc dea linigera colitur celeberrima turba.

The goddesse great, by euerie wight,

Is now ador'd with garments white.

Ouidius.

And we find in the stories of the Church, that *Iohn* the Apostle ware at *Ephesus* a pontificall breast plate. And the Deacon *Pontius* witnesseth of *Cyprian* the Martyr, that when he was to dye, he gaue his surplesse to the Deacons, and stood in linnen robes. *Hierome* sheweth, that there was an vniforme habite of ministers in ministration and seruice of religion: and a differing attire for the vse of common life. This vniforme habite which was vsed in the religion of god, by the Bishop, priest, and Deacon, was the white vesture as the same father elsewhere teacheth, saying: *Is it any enmitie to god, if I weare a white garment, that is comelie? If the Bishop, priest, or Deacon, and the rest of Ecclesiasticall ranke, come to administer the usuall sacrifice in a white vesture, are they therefore hereby Gods aduersaries?* Now that it was
the

*Hieron.li.
13.in 44.
Ezech.*

*Hieron.li.
1. aduers.
pelag.lib.
1.cap.9.*

Of the rites and Ceremonies

Concil.
Carthage
Canon 46.

the receiued vse of those times, wherein that holy father *Hierom* liued, to put on white garments, in the execution of diuine seruice, and in the celebration of the blessed sacraments, the counsell of Carthage maketh prooffe, at which were present, two hundred and fourteen Bishops, among whome was *Augustine*. The testimony of that Counsell is this, *Diaconus tempore oblationis tantum vel lectionis alba induitur*. The Deacon onelie in the time of oblation or reading, is cloathed in white raiment. *Chrysostome*, also maketh mention, of the white garments of the ministers of the church. Antient writers do report, that the Christians when they were conuerted to Christ, changed their habit, & in stead of their gowne, tooke a cloake: for which when they were flowted by the heathens, *Tertullian* wrote a learned treatise of the cloake, And we may not be ignorant, that to such as were entred the church by baptisme, an *Albe* or white garment was deliuered. Wherefore hence it is a cleere case, that before the popes vsurped tyranny had beginning, there were no few differences of garments in the church. But to yeld you so much for further conference sake, that the Pope was the Patrone of these garments: your consequence will not hold, that therefore they are to be absolutely refused. For to restrain vs from euery thing that the Pope vseth, is to nip the neck of the Church with too straight a yoake, and to lay too great a burden of bondage vpon it. Truly our forefathers in a good discretion coulde appropriate the temples of Idols vnto religious vses, and to the trew seruice and worship of god, and diuert such reuenues as had bin formerly deuoted to vild vses, as to the imaginary gods of the gentiles, to theatricall pastimes, to their vestall virgines: to the maintenance of Church ministers. Whereas before they serued not only Antichrist, but the diuell. The Poets did dedicate the fruits of their wits, their verses, and pamphlets to their seuerall Muses and Gods, yet holy writers, where they haue found any good stufte, in them worthy of their vse, they haue bin bold to make benefit of them, wherein they haue the Apstle *Paul* their example, who brought three quotatiōs of poets, as of *Menander*, *Aratus*, *Epimenides*, into the body of the Bible. Who doth

of the Church of England.

doth not also know that wine was consecrated to *Bacchus*, bread to *Ceres*, water to *Neptune*, oyle to *Minerva*, learning to *Mercurie*, Musick to the *Muses* or *Apollo*, and many other such things yee may reade in *Tertullian* his treatise, *De corona militis*, where he dealeth with this subiect matter: all which we make no bones to vse, as well in sacred as prophane vses, albeit they had bin dedicated to Idols or deuils?

Antimachus. You haue set a good die vpon a course cloath. This fashion and forme of ministers attire, is but an humane inuention: is it any more?

Irenaus. It is, For the linnen garment and vestiments of the church, haue very nigh resemblance of *Aarons* Ephod, and his other pontificall induments ordained by god. The linnen garment was after that a symbole of a professor of religion, as *Sa-1. Sam. 2.* *muels* linnen coate was to him, and as *Dauids* linnen Ephod *2. Sam. 6.* was, wherwith he was girded when he danced before the Ark. And the robes of our Bishops are taken vp in immitation of the high priests robes, enioyned at the appointment of God by *Moses*. But let it be an humane inuention, because it pleaseth you to think no better of it. Are you in that mind, that all humane inuentions, are to be throwen out of the church? If you thinke so, then must we alter the time of our Communion, it being at supper, and first of all celebrated by Christ at night, and humane wisdome hath lawfully enough dispensed with *Act. 4. 37.* the time, and trāslated it to the morning. So that receiued order of the prinitiuē church, that the price of such things, that were fould, should be laide at the Apostles feet, was meerly mans ordination and constitution: wherfore you may as well stomach that, and except against it.

Antimachus. But I pray you what vse is there of them, that you please to pleade so for them?

Irenaus. Truly, much euery way. For they are not without good and proper signification. 1. For the linnen garment in diuine seruice is more cōmēdable then that which is of woole, because it is a symbole and signe of innocencye and puritie: wherfore it is said in the Reuelation, of the saints, that they shal

Of the rites and Ceremonies

be cloathed with long white robes.

Antimachus. Our sacred profession signifieth so much, let vs therefore sample it, not signifie that purity.

Irenaus. You may tell *Paul* so much, when he decreed among
1.Co.11.5. the Corinthians, that the woman should haue her head couered and the man should be bareheaded, and standeth only vpon the signification of it. You may herin say vnto him, let the man shew himselfe his wiues head. and let the womans behaiour declare that shee is subiect to her husband, and let them not by dum signes demonstrate it. But the Apostle's wisdom thought it behoofefull, that both by sayings and signes they should be lessioned in their duties.

Antimachus. Is there no other vse of the garmentes but this?

Irenaus. *Pythagoras* giueth me this vse beside, that the linnen garment putteth me in mind of my first estate, before sin came into the world, that I should labour what I might to recouer that againe: as the wollen weed doth set before mine eyes, the miseries of this present life, of sin, of death, the wages of sin due vnto vs all, by the fall of *Adam*. For you cannot haue a garment of wollen without the death or iniury offered to the beasts that giue them, for which cause (as *Pythagoras* sayth) wollen was an abomination in a garment: but line and flax whereof the linnen garment is made, because it groweth out of the earth without wrong done to the life of that is had.

Antimachus. Can you yet make more meaning hereof?

Mal.3.1.

Irenaus. 3. Further the linnen garment is the marke of my high calling, of the dignity of my place and person. For the ministers are called the Angels and messengers of the Lorde of hostes: and Angels almost alwayes appeared to men cloathed in white garments. Why should we therefore come with such shredding kniues, to pare the church of her lawfull liberty in the garments that it vseth, and enioyneth, placing no religion therin, and being so spare of ceremonies as it is? *Ierome* in his second booke against *Iovinian*, inhibiteth this white attire to Monkes, because it was so triumphant and stately, as it was c-

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of the Church of England.

uer so in account among the very heathens. Wherefore their magistrates were called *Candidati*, because they came into the senate of Rome, in white robes: Afterward, there were those that were thus cloathed, that were called *Candidati Casaris*, who were *Casars* Secretaries, and read the Emperors letters openly in the Counsell house. In those times none might weare such a garment, but great men, such as were called *alba gallina filij*, men of great fortunes, and excelling in authority. Now then because we haue obtained so high a name, as to be the Lords Angels, and Embassadors, let vs be thus apparelled like men of our degree. *Achab* and *Iehosaphat* went in royall robes. And religious Queen *Ester* was apparelled according to her estate. And her good vncle *Mordechai*, was arrayed like an honourable man, So was *Daniel*, when he was aduanced, suited accordingly. So was *Herod*. A long gowne is fitting a counsellor, a short vesture is for a day labourer or vulgar lay person, and the white ornament hath best correspondency with the ministers office, of such dignity and preheminency.

2. Ring. 27.
2. Chr. 18.
Esth. 2.
Esth. 8.
Dan. 5.
Act 12.

Animachus. But in my mind the eyes of the people, that are wholly fixed vpon such obiects, draw away their minds from better thoughts. For as children delight more in the pictures, that are in their bookes, then in their lessons: So the people, to feed their fancies, do more regard such apparell, then the preaching of him that weareth it.

Irenaeus. It will not be so if the outward ornaments of the church be but such, as commonly haue bin vsed, especially if they be plaine as the surplesse, rotchet, and the habite of our ministers and Bishop is. For the vse, and plainnesse of them preuent and take away al manner of admiration. I would also think it more likely, that the people, whilest in wonder they behould such things, would fall into further and deeper meditations of diuine matters,

Animachus. How happeneth it, seeing there is such multiplicity of good vse in these garments, that many other reformed churches entertain them not?

Irenaeus. *Non est eadem ratio urbis & orbis*. Lawes may differ

Of the rites and Ceremonies

lib. 10. fer according to the nature and condition of the place. For other manners agree with other men, other meats delight other stomachs, other ayer is more fit for other natures, and so may other lawes be for other countries. But it is needefull that one state should be vnder one discipline. It is *Curtius* his saying, *Eiusdem iuris esse debent, qui sub eodem rege victuri sunt*. They ought to be vnder one law, that are vnder one Prince. For diuision in lawes, maketh a diuision, and partition in the Kingdom. For as a painter, though he be neuer so cunning a workman, and shaddoweth his worke with neuer such liuely and orient colours, to make two boords seem one; yet if those boords be not better glued together, they will be seen to be two: so, that the church or common wealth may be one, the people must be coadunated or coanimated in one; or else a rupture in the frame of government, will very soone appeare. It is equality that conioyneth friendship, and is the mother of friendship, as *Plato* sayth. And inequality as *Aristotle* saith, is the foundation and ground of suspition: Now there is no equality in this, that some should be square, and others round: some white, some black. But hereof we will intreat more afterward.

Delegib.
lib. 6.

Polit. lib. 5
cap. 1. & 2.

Antimachus. But might we not haue an absolute discipline and gouernement for the Church, though there were no canons for apparell; but euery one were left to his owne choyce therin?

Irenaeus. Though there were no Prouiso in this case, yet reason should perswade vs that we should, as in other things, be vniforme in apparell. *Gratian* doth aduise vs to suite our selues in our habite, to those among whome we do conuerse: plainly saying, that he that doth otherwise, is eyther superstitious, or humorous. The glossary propoundeth vs this rule to obserue, that in the forme of our apparell, we would apply our selues to the custome of the place wherin we liue. To him consent *Panormitanus*, *Benedictus*, *Caprea*, *Baldus*, *Thomas Ierom*, who commendeth *Nepotian* for obseruing this rule. And it is *Augustines* direction in his volume of Christian learning, that we diuide not our selues in these transitory things, fro the vnity of the church, and

Aug. de
doctr.
Christiana
lib. 3.

of the Church of England.

and from the vse of the times, and places where we liue. And *Ambrose* holdeth it very decent, and becomming our duty, to accommodate our selues to the customs of the countries where we conuerse, if we would not be offensiue to any, or haue any offensiue to vs. In old time at Rome, and afterward at Constantinople, there were exercises and games of running kept, which continued to the time of *Phocas* the Emperour, where the actors and cursitors diuided themselves by their colours in their suites of apparel, some in green, some in a sadder white. Hereupon there grew partaking among the people, and choosing of sides, and therewithall such enuy, emulations, affections, as after they had done their sports, they began to be in earnest, and each part to fight vnder his colours, that it cost a deale of blood in *Egypt, Syria, Greece.* *Ochosias* asked his Legats, who he had sent to the god of *Achazon* for oracle, of what forme and habite the man was, that met them: and they answered, he was a hairy man, and was girded about the reynes with a lether girdle. Which was a marke of knowledge enough to the king, though they knew not his name: It is *Elias* the Thibbite sayth he. So, as the Prophet was knowne by his habite, it were well that the Lords ministers might be known by their formall attyre. It can not be deuised how we should treade awrie, in framing our selues to forme of lawe herein, seeing no religion is repoled in them, and that it is with other externe ceremonies, a mixt matter of indifferent & middle nature, & may adesse vel abesse sine interitu subiecti. And as *S. Paul* sayth, *Let no man iudge you of meate or drinke, or in respect of an holy day, or of the new moone, or of the sabbath daies:* so we may say, let no man iudge vs of apparell. *Col. 2.* For as meate, so rayment, commendeth vs not to god. The superstition in this ceremonie is among the desidious and resty Cloisterers, the mopish monks, to whom it is great religion to bee buried in a Cowle, or monastichall habit.

Antimachus. You haue said in the matter of the garments, enough, and I hold them tollerable. But that which stabbeth my conscience, is the crosse in Baptisme. And that is the hooke I can not swallow: 1. because it is a dangerous addition to the institu-

Of the rites and Ceremonies

tion of the sacrament: 2. there is no warrant in the worde of god for it: 3. and no one thing so much as that, hath bin superstitiously abused: 4. and there is no vse of it.

Irenaus. All your reasons by your leaue are loose, and we will prooue them so to be. 1. If your first supposall were true, you had said enough. For the viall of the Lords curse is powred vpon them, that shall adde, or withdraw from his booke, he shall be sure to be blotted out of the booke of life, and to haue no part in the holy city. Be this formidable presumption therefore far from euery Christian: sure we are, it concerneth not our church. For the institution of baptisme is performed by vs, as Christ commaunded, and no otherwise. The forme thereof is finished, the sacrament absolued, and the child absolutely Christianized, before it is signed.

Reuel. 22.

Your second argument, wherby you would conclude it to be vnlawfull, because the word of God hath not warranted it, is not so warrantable. Our consciences are satisfied in this action, because the word standeth not against vs. I doubt not that it is lawfull for the chiefe magistrate, to giue lawes and Canons for the church or ciuill state, though they concur not so absolutely with the word of god: so as they no way be repugnant vnto it. The Lord hath put the sword into the magistrates hand, and therewithall power to ordaine what decrees he thinketh good, in points of outward gouernment, so as they crosse not or confront his royal lawes. *Adoniah, Ioab, Agag* and sundry others in the old testament, were cut off by the sword. But where find we this allowed, in the old lawe? For these statutes deale but with these three kinds of death, hanging, stoning, burning. *Dauid* decreed fowre fould restitution of the stolne lamb, and determined beside the fellone to the death: wherein two wayes he ran before the law, and strained it as it were a scrowle of parchmēt. 1. For neyther was the crime capital: 2. neyther was the delinquent to make so large a restitution. For the law case was this, If the theif were taken in the hand of the theef, he was to rede-liver it. If he had killed it or sold it, he was but to restore fowre oxen for one, and fise sheep for one, now fowre fould are eight,

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of the Church of England.

the duplicate of the oxen. Neyther is there any exception to be made against *David*, as if this course were exorbitant from Iustice, or that he wringed or wronged gods lawe, it being the prerogatiue of his place, according to the circumstances of the crime, eyther to extend or remit the punishment awarded by gods lawe. I may yeeld that you say truth, in your third reason, that nothing hath bin so miserably abused, as the most sacred signe of the Crosse, and that from the beginning, while some haue adored it, and haue signed their breast and forehead, with it, as armour of prooffe, against diuels and all mishappes: and we confesse that the Christians, as *Tertullian* sayth, at the first, did take the outward sign of the Crosse for a supine security for their indemnity. And *Gregorie* of Rome, in his 3 booke of *Dialogues* lendeth vs a lye, and that a lusty one, as hee hath pestered that booke with a noysome companie of very fabulous and ridiculous things. A Iewe (sayth he) entred by night into the temple of an Idoll, there to take his rest, but agast at the sight of so many euill spirits in that place, he armed himselfe with the signe of the crosse: now when the head deuil perceiued that a man was come, he dispatched an vnder diuel vnto him to examine him, what he was, but when he had seen him he returned and sayde. I found indeed an empty vessell, but it was sealed, and so left the Iewe and did him no harme: which while he recounted with himselfe, he became a Christian. Also we are not ignorant what flauer and blasphemies haue been thrown vp to heauen, in their adorations and orisons made to the Crosse: as when they haue chaunted in this wise in their churches. *O Crux aue spes unica, Hoc passionis tempore, Auge piis iustitiam, Reisque dona veniam.* All haile ô Crosse, our onlie hope in this time of the passion, Increase in the godly righteousness, and giue pardon to the guiltie. All which words are the very vomit of an Aspe. Againe, they roare in the congregation thus: *Ecce signum crucis venite adoremus, Behold the roode of the Crosse, let vs come and worship it.* Which is horrible sacriledge. Againe, thus they powre out the surcharge of their stomacks vpon the churches lap: *Crucem tuam adoramus Domine resurrectionem tuam sanctam glorificamus.*
Where

Of the rites and Ceremonies

Where, they set the Crosse in the higher roome, and make the resurre^{ctio}n vnderling vnto it. I dare not stir this deuillish dung-hill any more, least I stifle your stomack. The sacrificing shauelings drinke down deeplie this damnable opinion, and feede vpon it as vpon a restorative to the enchantment of their soules, that they consecrate and sanctifie all things, by the signe of the Crosse. Thus we graunte, that neuer poore signe was so tormented, as the crosse hath been: they hauing stretched euery ioynte thereof, vpon the rack of their most execrable blasphemies. But what would you euict from hence? that therefore it is vtterly vnlawfull to vse the signe of the Crosse at all? Then I deny your consecution. For, is the vse of a thing to be taken away for the abuse sake, that is cast vpon it? then take away the Sunne out of the firmament, for that hath bin worshipped: take away the Physicians sawes and instruments, because many dogleaches with their vnskilfulnesse haue abused them, to the spoyle of many. Take away all weapons of warfare, and let vs goe naked into the field against the enemy, because many haue taken them vp against their countrie; take away wine and strong drinke, because more haue perished by that then by the sword. Take away our wits, memory, health, strength, and the whole man, because euery part, and the whole, is miserably abused by vs all, through our sins,

In your fourth reason you are wide, saying, that there is no vse of the signe of the crosse. For it is vsed in a grateful remembrance of Christ, and him crucified: whereby they would testifie, that they are not ashamed of the crosse of Christ. And that this was the chiefe consideration in the vse of this ceremony, ordained by the church, *Augustine* in his 8. sermon, *de verbis Apostoli* sheweth, For the Infidels insulted ouer the Christians, arguing them of follie, for worshipping a crucified redeemer: whome that holy father answereth thus. *Cor quidē habemus, non tamen quale vos habetis: nec pudet nos crucifixi; sed in parte ubi signum pudoris est, signum crucis eius habemus.* We haue a bearte, but not such an one, as you haue: neither are we ashamed of him that is crucified; but in that part where the signe of shame is, which is the fore-

of the Church of England.

forehead haue we the signe of his Crosse. In another place to the same purpose, he sayth: *Insultet paganus crucifixo Christo, videtur ego in frontibus regum crucem Christi. Quod irridet, ibi saluor. Nihil est superbius agro, qui irridet medicamentum suum.* Let the Pagan ouercrow christ, let me see in the foreheads of kings the crosse of christ, That which he mocketh, saueh me, there is nothing prouder then a sicke man, which scorneth his medicin. In the same place he speaketh thus: *vsque adeo de cruce non erubesco, ut non in occulto loco habeam crucem Christi, sed in fronte portem.* I am so little ashamed of the crosse of Christ, as I beare it not in a secret place, but in my forehead. Finally in the same place he sayth: *non habeam nudam frontem, tegat eam crux Domini mei.* O let not me haue a naked forehead, but let the crosse of my Lord couer it.

In Psal. 141

Ibidem.

Ibidem.

Animachus. But now that cause is remooued, and we are all called Christians; the signe of the crosse which came in by that occasion may be remooued.

Irenaus. Christ shall be the marke and white, that scorneth shall shoote at to the worlds end. For *Julian* *orophiric*, *Lucian*, haue their progeny among vs, and *Dauid* pronounceth him a blessed man, that hath not sit in the chaire of corners. And *Dauid*s noddie that saith there is no god, or Sauour Christ, liueth among vs. Wherefore for all this, this ceremony may continue.

Animachus. And why may we not take vp som other signe and token, to remember Christ by, in the roome of this?

Irenaus. I know none so liuely as this: the signe of the crosse being so naturally expessed in many of our actions: as *Ambrose* doth obserue: For seafaring men first set vp a mast, and then spread a saile in forme of a crosse, by which the sea is broken. And the course and constitution of the heauens, sheweth vs such a figure, diuiding it selfe into fowr parts, the East, West, North, South, contained as it were in the fowre corners of the crosse. Also man in his going, when he listeth vp his hand, is the very portaiture of a crosse. These be the conceits of *Ambrose* his wit: which albeit they prooue nothing, we shold not despise. Princes in their crownes and diademes, haue the engrauen image of the crosse, to which custome we must not impute any superstition.

Ambrose
serm. 56.

Of the rites and Ceremonies

stitution: because by that signe they did so profess and warrant, that they worship and maintain the religion of Christ. For if it be lawfull for any Noble man to haue the scutcheon and armes of his auncient house: it is also lawfull in the signe of the crosse, to profess Christs religion. *Constantine* the great did see the signe of the crosse in the ayre, with this tide and Inscription added thereunto: *Sub hoc signo vinces: under this signe thou shalt get the victory.* Thus god by miracle would strengthen and consume him in the truth of his religion, which he had newly entertained.

Antimachus. You haue giuen vs some authorities for the crosse: as from *Augustine, Ambrose, Constantine.* But then the times were more degenerate and corrupt. But can you giue vs testimonies, that make for the credit of it, within the compass of three hundred yeeres after christ, and in the plain simplicity of times, before the mystery of iniquity did beginne to worke?

Irenaeus. I can and will. What say you to *Iustine Martyr, Cyprian, Origen*, who speake most clearly, and are of our side in the cause of the crosse? I will giue you their sayings. *Domini manu in nomine Christi eos consignamus, qui sigillo tauis indigent: with the right hand we signe them, in the name of christ who stand in need of such a seale.* sayth *Iustine Martyr*: And *Cyprian* twise speaketh luculently enough to the point, in this manner. *Oculus reus t. pra uarietate in fronte maculatus est, ex parte corporis notatus, offenso Domino, ubi signantur, qui Dominum promerentur.* King *Vzz* was smitten with the tokens and spots of leprosie, in his forehead, being doted in that part of the body, god being displeased, in the which Christians are consigned with whome God is pleased. And writing to *Demetrian*, he speaketh of the regenerate who shall be consigned by the crosse. *Origen* is as playne, in the case, applying the marke of the letter *Tau* (of which the Prophet *Ezechiel* speaketh, with which they were distinguished that were saued, when the Legatiue destroying Angels dispatched by God had made a greate slaughter of others) to the signe of the crosse, and indeede making it to bee that verye

signe

*Iustinus
Martyr ad
Orthodoxos
ad quaest
118.*

*Cyprianus
de unitate
ecclesiae.*

*Cyprianus
ad Demetrian:
Orig. 8. ser
in diuersos
Ezech. 9.*

of the Church of England.

signatus T. tan litera id est cruce pictura signauerit, whom he signed with the letter T. tan, that is the stampe and impression of the crosse. Further, if you please to heare *Tertullian*; he is no

Tertullianus de coronamilit. Lib. 3. aduersus Marcionem.

cold educate, and preitor in this point. He doubteth not to say, *Ad lauram, morsus, lumina, cubilia, sedilia, quaecumque nos ceteris uicineret fronte crucis signauerimus.* And writing against *Marcion*, he maketh the letter T. tan, hitherto cited out of *Exechiell*, to pretend and prefigure the signe of the Crosse, which

was afterward to be made in the forehead, when he sayth, *Literna Tan est species crucis, quam portendebat futuram in frontibus nostris.* With these reuerend holy men of blessed memory, golden mouthed *Chrysostome* goeth hand in hand, in the behalfe of the Crosse, speaking thus woorthily: *Quando te cruce signas*

Chrysost. in 16. mat. Hom. 55.

magnam in frontem arma fiducia, libertate animam munias. When thou signest thy selfe with the crosse arme thy forehead with cheerfulness, and quiet thy minde. Finally, from them to descend to *Basil*, a Reuerend Father of very good regarde, he alloweth it

Basilus cap. 27. de Sp. S.

for a lawfull and laudable custome, the vie of the Crosse, which was of good age and time, in his time. In a tractate, entitied of the holy ghost, excepting against such that would confront and beere downe old customes, in that regarde that they had not warrant from the word, and there numbring the many inconueniences that wold arise from thence, he maketh this the forme of our confession to the crosse: *Si consuetudines qua scripto prodita non sunt, in qua haud multum haberes momenti reuicimus, imprudenter et excedimus, qua in Euangelio necessaria ad salutem habentur, et ut signo crucis eos qui spem collocarunt in christo signemus quis scripto docuit?* If we shall cast vp such customes that the worde toucheth not, as matters of no such quality and consequence, we shall also easily condemne such things which are also accounted necessary to saluation in the gospell. 1. for who hath charged vs by writing that we sign those that put their trust in christ with the signe of the cros? Thus you see how the fathers are for vs: so if you will be ruled & led by the, the cōtroversy is ended, & we are good friends

Anima christi. But these Fathers flourished in the prime age

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of the Church of England.

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Animachris. But these Fathers flourished in the prime age

Of the rites and Ceremonies

of the church, and as it were in the infancy and minoritie of the same. We haue all the light they could giue vs, but we haue seen more light since, and therfore I couet to haue the cause perswaded, by the later writers, Haue you any store of them of your side?

Irenaus. Without wrong doone to the learning of any, I dare auerre it that we haue as deepe men for learning & iudgement, as any you can name, that this age hath brought forth, that are eyther patrones of the ceremonies of the Church of England, and particularly of the ceremonie of the crosse, or else allowers of them, and approouers of the crosse, acknowledging the libertie that the church hath, as to cancell them, so to keep them and leaue vs to this our lawfull liberty, no way seeking to abridge vs of it.

Antimachus. I would heare what they are.

Irenaus. *Peter Martyr*, whome I reuerence as much as any other, in his letter to *Bishop Hooper*, and in three or fowre other letters, that are extant, as also in sundry other places of his woorthy works, all which I haue giuen thee in this treatise, as occasion did yeeld, and therfore it shall be needlesse to repeate his wise sayings, *Bucer* that mighty learned man, as he easilye could digest the established ceremonies of the reformed church in England, in the daies of that peerlesse prince, and another *Iosiah*, *Edward the sixth*; so he thought specially well of the crosse, according as it may be lawfully vsed, and according as we vse it, and these are his words. *Signum hoc nō tam quod est vsus in ecclesiis antiquissimi, quam quod est admodum simplex, & praesentis admonitionis crucis Christi, adhiberi nec indecens nec inutile existimo: si adhibeatur modo purè intellectu, & religiose excipiat, nulla nec superstitione adiuncta, nec elementi seruitute, nec leuitate, aut vulgari consuetudine.* I do hold it not vnseemly, or vnprofitable, that the signe of the crosse shold be vsed; not so much because it is of that long time and continuance in the church, as that it is of so good vse, and tender to such good end, as beeing most simple, and of present admonition, as putting vs in minde of the crosse of christ: so it be rightlie vnderstoode and religiously entertained, with-

Bucer.

of the Church of England.

without any addition of superstition, or seruitude of the element, or leuety, or common custome. Iuell that was the Iulium Sydnus, and the Iewell of his time among vs, though he distasteth the crowde of ceremonies, which were without measure, throwne vpon the church, and were the surcharge thereof, in *Augustines* tyme, against which that holy Father did except: yet he alloweth all the receiued ceremonies, now at this present day in vse, in the church of England, I will acquainte you with his words. Concerning the multitude of ceremonies of idle and vaine nature, we knowe that *Saint Augustine* did much complaine of them in his time: and therefore wee haue greatlie diminished the number of them, because wee knowe that they were troublesome to good consciences, and too burthensome to the church. Yet we retaine and haue liking not onely of those ceremonies, which we are sure were deliuered vs from the Apostles: but some others too besides, which we thought might be suffered without hurt to the church of God: because we affected, that all things in the congregation, might according to the will of the Apostle, bee doone with comlynesse and good order. But all such things which wee perceiued to leane to superstition, or to be of no vse, or bald, or toyish, or against the sacred scriptures, or else vnmeet for sober & wise people, whereof there is a confused chaos, in the Romish sinagogue, all these we haue vtterly renounced and cast off, because we would not haue the worship of god confounded, and combred with such follies. Whom wold not the euen cariage of this so worthy & fine a Bishop moue? For my part I will suspect ten thousand mens iudgements, that are of your side: before I shall yeeld to thinke amisse of that man.

Antimachus. But you doe tell me but of those of this church of England that applaude and approoue your opinions: but do any of the learned men beyond the seas, runne with you in that mind?

Irenaeus. That worthy man *Theodore Beza*, though I finde him no great friend to the crosse: yet hee misliketh not, that such churches as retayne it, should keepe their liberty therein, these being his words in his answer to *Frances Baldwin*. Scio non

multos sublati crucis adoratione, aliquem signi crucis usum retin-

Iuel. in
Apolog.

Beza ref.
ponit ad
F. Bald.

Of the rites and Ceremonies

*esse: ut autem igitur ipsi sciam par est sua libertate. I know that many make some use of the signe of the crosse, taking away all superstition from it: Let such as it is meet use their liberty. In the same place immediately before, the same learned Father sayth, *Fuerit sane tempus quo fuit aliquis istius signaculi aduersus christi crucifixus contemptores usus: sit etiam diu & libenter à christianis, usurpatus pro externa veræ religionis professione. There was a time that there was some use of this sign, against the contempters of christ crucified: & let it be a long time & willingly taken up of christians, for the outward profession of true religion. Homingius in the first chapter vpon Iohn sayth; *Mimime improbo signum crucis: I do not disallowe of the signe of the crosse. Thus you see how we would satisfie you in your mind, euery way.***

Homing.
in 1. Cap.
Ioh.
Zanchius
de baptis.

Antimachus. Though you have prooued the vse of the crosse out of many authors: yet you shew not that it was vsed in Baptisme: I wish you should prooue that.

Aduersus
Marcionem.
lib 3.
De præ-
scripta ad-
uersus hæ-
reticos.

Irenæus. What saye you to *Tertulian*, who speaking of the signe of the Crosse, therewithall toucheth the sacraments of the church, thus coupling them together: *Quæ omnia cum inter quoque deprehendantur & signaculum fionum, & ecclesiæ sacramenta.* I would also you shold wel waigh these words of the same father: *Sed quæ sunt a quo intellectus interpretetur coram quæ aduersus hæreses faciunt? A diabolo scilicet, cuius sunt partes interneriendi veritatē, qui ipsius quoque res sacramentorum diuinorum in idolorum mysteriis amulatur. Fingit & ipse quosdam, utique credentes & fideles suos: expiatione peccatorum de lauacro repromittit, & sic inibat mithra: signat ille in frontibus milites suos: celebrat & panis oblationē, & imaginē resurrectionis inducit.* I also charge

Tertulide
resurrecti-
one carnis

Origen in
Iud, 8. Ho-
m. 12.
Tom. 1.

you with this his other saying: *Caro abluitur ut anima emaculetur: caro ungitur ut anima consecratur: caro signatur ut & anima maniat: caro manus impositione adumbratur, ut & anima spiritu illuminetur: caro corpore & sanguine Christi vescitur, ut & anima deo saginetur.* But most plaine and plausible is this speech of *Origen*: *Vt ergo non exprobrecur ab insipiente, conuertamus nos ab omnibus iniquitatibus nostris: ne deprehendens in nobis maculas peccatorum, cum in se sua voluntatis insignia exprobet & dicat; Ecce*

hic

of the Church of England.

*hic Christianus dicebatur & signo Christi signabatur in fronte me-
as autem voluntates & mea choreographia gerebat in corde. Ecce
ille quibus & meis operibus renuntiavit in baptismo, meis rur-
sum operibus se inseruit, necque legibus parer. Liberati ergo ab
eiusdem iniquitatibus, studeamus ne in die Iudicii, huiusmodi op-
eribus insipientis diaboli succumbamus, That we may not be up-
braided by the devil, let vs depart from all our iniquities, leaste
finding in vs the spottes of finnes, that is the badge and ensignes of
his will, be thus checke and chaste vs, saying: Behold, this man
was called a Christian, and was signed with the signe of Christ in
his forehead, but my will and hand writing was in his hart: Behold,
this man who forsooke me, and al my works in baptisme, hath again
wrapped himselfe in my works, and obeyed my lawe. Wherefore, be-
ing deliuered from all iniquities, let vs haue a care that in the day
of iudgement we be not enuicem of the reproachful speeches of this
worldly diuell.*

Antimachus. Know you any further regard had in the con-
stitution of this ceremony?

Iseuer. Our forefathers alluded herein to the old custome
of the Iewes, who were commaunded to sprinkle the postes of
their houses with the bloud of the Paschall lamb: now our peo-
ple, according to this similitude, signed the forehead with the
Crosse, because the other legall ceremonie ceased, and they
might not sacrifice after the comming of Christ. This reason
Augustin toucheth, in his book *De catechizandis rudibus*, in the
20. chapter. *Christi passio in illo populo figurata est, cum in isti sunt
eum occidere & manducare, & de sanguine eius postes suos signare,
& hoc celebrare omni anno: Cuius passionis & crucis signo in fron-
te hodie tanquam in poste signandus es omnesque Christiani sig-
namur.* Christ his passion was figured in that people, whē they were
commaunded to kill the lamb, and eate, and to signe their postes with
the bloud thereof, and to celebrate that euery yeer: With which signe
of his passio & crosse, thou art at this day, signed in the forehead as
in a post, & so are al christians to be signed. This he further presseth
in the very beginning of the 26. chapter of the same book, say-
ing: *utique signandus est, & ecclesia more tractandus: Hec is*

Of the rites and Ceremonies

to bee signed and handled according to the order of the Church. Thus are all your former reasons aunswered, and they fall before the face of better instances as Dagon before the arke.

Antimachus. But we should rather beare christ crucified in our heartes then to professe him in this bare and outward signe.

Irenaeus. I know that the power and vertue of the crosse is not in the externall signe, but in the internall faith, which taketh hold of Christ, nayled vpon the crosse: but it pleaseth god to teache his church by outward signes, God willeth *Ezechiel*, to take a scrippe, a staffe, shooes like a wayfaring man, in token that he should bee a banished man, The same Prophet *Ezechiel*, by two tables which he ioyneth together, foresheweth that the kingdome of *Israell* and *Iudah*, shall be consolidated, and become one people, *Isaiah* by going barefoote, teacheth *Egypte* and *Aethiopia*, that so they shall goe in their captiuitie. *Jeremiah*, by bearing yokes and fetters, and sending them to the kinges of *Edom*, *Moab*, *Ammon*, *Tyrus*, *Sydon*, *Iudah*, giueth them a visible and palpable signe of their indurance in Babylon. *Helyses* willeth *Ioa*s king of *Israell*, who came to visite him in his sicknesse, to take vp a bowe and arrowes, thereby prophecying victory ouer the *Assyrians*, vnto him. The Prophet *Abiiah* rent *Ieroboams* new cloake in twelue parts, willing *Ieroboam* to take ten of them in signe of the rent that the Lord had made of the kingdome of *Salomon* into twelue parts, whereof tenne of them should deuolue to *Ieroboam*. Christ willeth his disciples to shake off the dust from their feet, taken in that house, where the word of God offered was despised, in testimoniall of this presumption. Christ checketh and conuinceth the ambition of his disciples, by setting a little child in the midst of them. Hee washed his disciples feet, by that signe reading them a lecture of humilitie and charity. *Agabus* taking *Pauls* girdle in hand, saide: So shall this man be bound that oweth this girdle. The very heathens vsed this kind of learning, to teach & aduertise by outward signs *Scyllurus* seytha in *Plutarch* being at the point of deth exhorteth his

of the Church of England.

his children to concord in many graue wordes; but at last, by a sheffe of arrowes bound together, which afterward he seuered, he shewed the difference betweene Vnitie and Diuision: It is the saying of the Poet *Horace*;

*Segnius irritant animos demissa per aures,
Quàm quæ sunt oculis subiecta fidelibus, & quæ
Ipse sibi tradit spectator* —

Wherefore Christ instituted the sacrament of his body, that not onely the eares might be instructed in the mysterie of our redemption, but that all the senses else should be stirred vpp thereby. The signe of the Crosse therefore in the childes forehead is outwardly instructiue, as the Crosse of Christ is spiritually instructiue.

Antims: To admitte all that you haue saide, how shall I satisfie the weaker sorte, that will take offence at my conformitie, and forsake my doctrine? This is a very sharpe thorne to my sides, and troubleth me very much, whilst I consider what the apostle *Paule* saith; *It is good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.* And the apostle walked so warily this way, as hee tooke this solempne bond of protestation of himselfe; *If I eat meat offend my brother, I wil eate no flesh while the world standeth, that I may not offend my brother.* What say you to this? Rom. 14. 21
1. Cor. 8. 13.

Iren: This rule of charitie the apostle giueth, is of necessary obseruation. But wee must putte a difference betweene those that are weake; first, in a simplicity: secondly, obstinacie. If they be obstinately and wilfully weake; wee are not to hang vpon their sleeues, or to feede their humours, but to giue them ouer, though they be as hote as a toast against vs; for their infirmity prescribeth not the truth. *Amicus Plato, amicus Socrates, magis amica veritas.* *Plato is my friend, and Socrates is my friend, but the truth is the greatest friend of all.* *Veritas Christianorum est puicior Helenæ Græcorum: Truth among Christians is more beautifull then Helen among the Græcians.* The Scribes and Pharisees were thus peeuishly and peruenously offended against

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against

Of the Rites and Ceremonies

Matth. 23.

1. Iohn.

2. Sam. 21.

Judg. 1.

gainst Christ & his disciples; but he willed it not a rush, but willed his Disciples to shake them off: *Let them alone, they are the blind leaders of the blind.* And he aduertised them to take heed of the leauen of the Pharisees. Neither did he regard the froward and vntoward Iewes; neither the Apostles the eluish company: and we are taught by Saint Iohn, not to affoord so much as the curtelie of our lippes, to bid them *God speede*. What although the whole broode of Papists take offence at vs, because we detest their abhominable Masses, and damnable idolatries, and obiect to vs these rules of the Apostle? Because we haue a Canon to the contrary, That we must not doe will that good may come of it; and the Apostle in the former Lessons onely aymeth at offences that arise out of matters indifferent. We regard not what they say; we are tyed to none, but to those that are weake in a zealous simplicity, whose soares we are to handle with a softe hand; and to such onely did the Apostle apply himselfe. Otherwise hee protested and professed the contrary, That hee was no man-pleaser; *If I should please men* (saith he) *I were not the seruant of God*. The haruest of offences are so great, and of such contrary course, as I know not what Sicke is able to cut them downe. Some are like the Giant in the second of *Samuel* that haue too many fingers on a hand: Others are like *Adonibezek* in the Booke of *Iudges*, who had his fingers and toes cutte off. Some would cloy the Church with an importable and excessiue weight of Ceremonies, and so are offensive in their excelle: Others would haue them all doone away, and offend in the defect; and the vulgar people, whome we seeke so to please, are constant in no thing so much, as in inconstancie, as the Moone, the Riuier *Euripus*, and *Protesus*, that turneth himselfe into all shapes. Shew thou thy selfe a workeman, that neede not be ashamed, and diuide the worde aright; walke with a right foote in the way of thy vocation, by euill reporte and good reporte, and stand not thou vpon the mercies of mens lippes: *It is a small thing* (saith Saint Paule) *for mee to be iudged of you*. Noah goeth for a Preacher of righteousness, though hee was flowted of the first world for the structure of
the

the Arke. *David* shall goe for a godly wiseman, dauncing before the Lord in a linnen Ephod, though *Michol* his wife malepertly befoole him for his labour. *Paul* speaketh nothing but wordes of sobrietye; howsoever *Festus* mis-termeth them as he please in his partiall opinion, and giue them to his madnes. As the Tailor shapeth not a garment to another mans pleasure, but to the liking of him onely for whome hee maketh it: so the Preacher is onely to regarde to please God, whose seruant hee is, and not to frame himselfe to euery ones fancie. When wrong is done to any in a lower Court, his remedie is, to appeale to a higher: this course are we to take when mens tongues walke thorowe our actions, as they please, and their wordes are as prickings of swordes; we make prouocation from their sinister censure to the iust tribunall seate of Gods most sacred maiestie; yet God forbid but that wee should haue a speciall care of such that are weak in cōscience, & giue the medicine to heale their wounds, and say with the Apostle; *Who is weak and I am not weak?* Wherefore, it essentially appertaineth to the Ministers office to instruct such, and to traueil with them in the way of information, vntill hee hath strengthened them, and set them vpon their feete. And if their offence growe from the ceremonies of our Church, they are to be taught the vse and nature of them: 1. as first, that they are things indifferent, and so consequently lawfull with these qualifications; first, that there be no superstition in them: secondly, no iust matter of scandall: thirdly, no opinion of merite, or matter of religion reposed in them: fourthly, that the Church be not oppressed with the multitude of them, as it was in *Augustines* time, that godly father complaining, That the state of the Iewes, in comparison of theirs, was easier, and more tolerable: 2. They also are to be taught what force the Lawes of the Church are of, to the binding of the consciences. That they are of such qualitie, as they bind them not; so as we cast no contempt vpon them: secondly, giue no offence: thirdly, or in an insolent singlaritye violate them: fourthly, or vnjoynt, or dissolue the common settled government and peace of the Church: with these cautions first obser-

1. Pet. 2. 5.

2. Sam. 6.

Acts 26.

Epist. 119. ad

LAURENTIUM.

Of the Rites and Ceremonies

Acts 15. 29. ued, the conscience is not bound. As for example; The Apo-
 stles gaue out a decree, That the Gentiles that were conuerted
 vnto Christ, should abstaine from that which was strangled,
 from blood, from that which was offered to an Idoll: in the
 which constitution, they aymed at nothing but the peace of
 the Church. For otherwise there could haue beene no agree-
 ment betweene the Iewes and the Gentiles. If a man with-
 out breach of the common peace, had eaten of any of those, hee
 hadde not sinned against his conscience. For otherwise Peter
 saith; *Why tempt yee God, to lay a yoke vpon the Disciples neckes,*
 &c. And Paule saith; *Let no man condemne you in meate and*
 Col. 2. 16. *drinke.* And Christ himselfe, *That which entreth into the mouth*
 Marth. 15. 11 *defileth not the man.* Likewise Paul saith, *Whatsoeuer is solde in*
 1. Cor. 10. 25. *the Shambles, eate yee, and aske no question.* Thus is the vse of
 them, Ciuill and Politique: So that wee haue the warrant of a
 good conscience to conforme our selues vnto them. 3. Let the
 people likewise be informed, that they are appoynted for or-
 der and decencie sake, and how needful it is, that this order and
 comelines should be kept, according to the streight direction
 of the Apostle; *Let all things be done honestly, and by order.* The
 1. Cor. 14. 40. inhibitions of the Lawe, That no man should sowe his ground
 with mixed seedes: That beasts of diuerse kindes, as the ox
 and the asse should not goe together in the plow; that no man
 should weare a garment of confected substances, as linnen and
 Leuit. 19. woollen; shoote and drive at the vnitie and vniformitie of the
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 Leuit. 1. oblation and sacrifice were orderly disposed and bestowed vp-
 on the Altar, a pile of wood being first fitly laide, at the com-
 mandement of God. Ioseph in Egypt feasting his bretheren,
 had an especiall eye to order, placing them in their ranckes at
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I might also returne your owne obiection against you, as a
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of the Church of England.

reason to induce this conformitie in cases ceremoniall : for offences are as vsually taken at the omitting them, as the committing them, which the Saintes of God very well perceiuing, haue yeelded to the times, and haue abridged themselves of their lawfull libertie, thereby also to bring the more benefite to the Church of God. For this cause, (as the Gospel noteth) our Saviour Christ paide pole-money for himselfe and Peter; whereas being King and God, and the true Messias, hee was free by law, and exempted from the tribute. He kept the common custome for auoiding of offence : *Least we should offend them, go to the sea, and cast in an angle, and take the first fish that commeth up; and when thou hast opened his mouth, thou shalt finde a peece of twentie pence, that take, and giue it vnto them for me and thee.* Yet in his question before to Peter, he had shewed his dispensation : *Of whom do the Kings of the earth take tribute or pole-mony? Of their children or of strangers?* Thus Saint Paul accommodated himselfe to the seasons in circumcising Timothie, whilst he considered how gainesome it would be to the weaker sort. The same Apostle shaued his head in Cenchrea, and entertained purifications according to the Law, because he saw how that course would satisfie the weaker sort, to toll them on to Christ. And this was the vsuall practise of this Apostle in a subtile wisdom: which our Saviour Christ commendeth to his apostles in this peece of precept : *Be as wise as Serpents.* And so much he testifieth of himselfe, saying; *To the Iewes I become as a Iew, that I may winne the Iewes : to them that are under the law, as though I were under the Law, that I may winne them that are under the Law : to them that are without the Law, as though I were without the Law, that I may winne them that are without the Law: to the weake I become as weake, that I may winne the weake : I am made all things to all men, that I might by all meanes saue some.* From this ensample and saying of the Apostle, I dispute thus: If the Apostle held it so expedient, to the better insinuating himselfe into the soules of his people, to beget them to the Gospel, to repeate repealed ceremonies, and to renew them, being quite out of date: the consequence is not to be rebuked that we

Mat. 17. 27.

Acts 16. 3.

Acts 21. 26.

Mat. 10.

1. Cor. 9. 27.

Of the Rites and Ceremonies

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Mat. 17. 17.

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Acts 16. 3.

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Of the rites and Ceremonies

*August. ad La-
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inferre vpon it; that wee may as well admit of indifferent ceremonies, which candide simplicity first deliuered to the Church many ages fore-past, which the Church hath still continued. This was *Ambrose* his politike pietie and precept, as *Augustine* sheweth in an epistle to *Lamarius*; *Si non vultis errare facite quod ego soleo. Ego enim ad quamcumq; ecclesiam venio ad eius ceremonias me accommodo.* If yee will not doe amisse, follow my course. For to what Church I come, I applie my selfe to the Ceremonies thereof. For the Church is not to be deprived of her liberty, which Christ would haue alwaies to be preserved whole, without any maime or iniurie done vnto it.

Antim. You seeme to disagree with your owne selfe: for whereas you make these matters but indifferent, by your so earnest taking their part, you force them from their nature, and vrge them as necessary.

Iren. In themselves they are indifferent, but the Christian Magistrate commanding them, whom wee stand bound to obey for conscience sake, I hold them necessarie to be observed: Lawes & Obedience are the two feete that beare vp the bodie, both of the politike and spirituall state; and the two armes that feede it and defend it. If the lawes had not beene in these cases alreadye made, I should neuer, for my owne part, wish to haue them made: but seeing wee haue now such prescription for them, and they are still enioyned vs, I shall not be one to marre them.

Antim. I cannot yet perswade my selfe to yeelde vnto you, because I am at such strife with my selfe, because heeretofore I haue with-stood them, and haue beene so bitter against them: the ceremonies hitherto haue beene my declamation, and the staffe and stiffe of many of my sermons. Now what shall become of them if I shall subscribe? I shall seeme to looke vnder the brow, to wagge with the times, and to halce with the people.

Iren. If you haue exceeded your bounds herein, come into the way. *Humanum est errare*: It is not a motion against nature to erre. *Bernardus non vidit omnia, & quandoq; bonus domitas*

Homerus.

of the Church of England.

Homerus. The Prophets of God haue beene deceived in their opinions, and they haue beene ignorant in some things. *Nathan* encouraged *Dauid* in his intendment of building God a Temple, whenas it was no part of the Lords meaning: but his will was. that *Salomon* should performe it. *Samuel*, though a great Prophet, and the Lord was with him, and suffered not any of his words to drop to the ground; yet his iudgement deceived him, when he was sent to annoint one of the sons of *Isbui*, King of *Israel*, and made his eye his Counsellor, making choice of *Eliah*, because he was the eldest, fairest, and highest. When a suppliant woman came before *Elizeus*, casting downe herselfe at his feete, and his seruant *Ciezi* would haue thrust her away; *Elizeus* said, *Let her alone; for her soule is vexed within her, and the Lord hath bid it from mee, and hath not tolde it mee.* It is the saying of the Apostle *Paulo*; *We knowe but in parte, and we prophesie but in parte.* *Zacharie* and *Daniel*, at euery vision they had, prayed that God would reueale the meaning of it to them. The reason heereof is, the will of God that hath his differences and varietie of giftes. To be ledde with a strict tenacitie of opinion, because wee haue dwelt a long time in it, and haue maintained it with stiffenesse of affection; notwithstanding it is checked with better reason, it is wilfulnesse, and not wisdom, and the very common disease of Nature. This was *Dauids* disposition, which nature solitarie in him, without grace suggested, not to reuerse his sentence of Lawe, awarded against *Mephibosheth*, vppon false crimination of *Siba* against him, although it afterward appeared as cleere as the Sunne, that hee had punished him wrongfully. Contented hee was to qualifie the iudgement vppon this full aduertisement, that *Siba* and he should halfe the lands betweene them; hee would in no wise repeale that which hee had once pronounced. Such a one was *Pilate*, who would not alter any thing he had written, but saide; *That which I haue written, I haue written.* We shew our selues *Pilates*, rather than Prelates, in being wedded to our willes as vnto a wife, they two beeing in one flesh. It is the saying of *Saine Ambrose*, *Inter seruos Christi contentio non debet esse*

Of the Rites and Ceremonies

esse sed collatio: Not contention, but conference ought to be among the servants of Christ. And it is well saide of Bernard; Pacem contemnescentes, & gloriam quærentes, pacem perdunt & gloriam. Such as despise peace, and seeke glory, they shall loose both their peace and their glorie. Our betters haue not blushed to recant their errorrs. *Iohn Baptist* the greatest among the bundle of men (the Sonne of man onely excepted) was peremptorily resolu'd with himselfe, in the height of his humilitie, not to suffer Christ so to abase himselfe to him, as to take his baptism of him, when he answered him, *I haue neede to be baptized of thee, and comdest thou to mee?* But when Christ had replied to those wordes, hee left his former purpose, and yeelded to Christs will. So *Peter* was fully determined with himselfe, not to suffer Christ to stoop to wash his feete, telling him to his face; *Thou shalt neuer wash my feete.* But when Christ had rounded him in the eare saying; *If I wash thee not, thou shalt haue no parte with me:* Then he resigned his former resolution, and was as forward as before he had bin backward, saying to him; *Lord, not my feete onely, but also the hands and the head.* *Dauid* had taken a solemne othe of himselfe, to cutte off roote and branch from the stocke of *Nabal*, euen every one that made water against the wall, not meaning belike to spare his dog: yet by the timely interuenient mediation of *Abigail*, he was so charmd & warmed with such coles of kindnes as were cast vpon his head, as his blood grew cooler, and hee forsooke his othe, and blessed God for it. It is a wise mans parte, not to loose his eare with *Malchus*, but to open it to good aduise and counsell. Counsell (as *Plato* in his Dialogues saith) is a sacred thing. And it is well spoken of *Minutius* in *Linie*, *Sape ego audisi milites, cum primum esse virum qui ipse consulit, quid in rem sit: secundum eum, qui bene monenti obediunt.* I haue often heard (my Souldiers saith hee) that he is the rare man that is able to minister best counsaile to himselfe in all occurrences: and that he is next vnto him, that entertaineth good counsell. The like saying hath *Tullie* in his Oration pro *Cluentio*; *Sapientissimum esse dicunt, cui quid opus sit, ipse veniat in mentem: proxime accedere illum qui alterius bene viventis obtemperat:*

Math. 3.

Iohn 13.

2. Sam. 25.

Lib. 22.

Cicero pro Cluentio.

of the Church of England.

obtemperat. Hee is accompted the wisest man, who can conceiue with himselfe what is best for him: and second to him, is hee that will be ruled by his best counseller. It is our best sometimes to distrust our owne learning and iudgement, and not to stand vpon termes of precedency and sufficiency aboue others, but to listen to our inferiours, when they speake to good purpose, as *Moses* did to *Iethro* a Madianite and Heathen: and as *Naaman* the Syrian did to the counsell of his seruantes. Now *Antimachus*, if thou wilt take this course, I will bring thee out of thy former sweate which thy conceit of thy former doings hath cast thee into, and doe thee much good. Exod. 18.
2. King. 6.

Antimachus You haue spoken much of my retracting my error, and of apprehension of better counsell. I will aske you afterward, what is that counsell that you would I should followe? in the meane time, you that lay imputation of errour vpon mee, doe you thinke the outward gouernement of your Church so absolute, as it is not to be charged or touched with errour?

Iren: I will not say so: For Christ compareth the Church to a drawenette, which bringeth to land with the good fish, all kinde of gatherings, with the pelfe and baggage of the soyle. To a field wherein the enemy scattereth his tares amiddest the good corne, which the husbandman hath sowne. In many things wee offend all, saith holy *James*, The prayer of the royall Prophet to God, is, That he would not call him to reckoning for his ignorances. And the Apostle *Paul* casteth the lie vpon the very nature of vs, *Every man is a liar*. If the Church might not be blacked with this coale of errour and sinne, the Church should not neede, by daily prayer, to begge at Gods hand remission of finnes: Errours growe vppe as naturally in the Church, as wilde and luxurious weedes growe vppe in a garden among good hearbes. The Church that *Paul* speaketh of, without spot and wrinkle, is not the church Militant in earth, as the foolish Anabaptistes haue conceiued; but the church Triumphant in Heauen, which is in this perfect beautie, God wiping away all teares from her eyes. Wherefore it

Matth. 13.
Psal. 35.
Rom. 3.
Ephes. 5.

Of the Rites and Ceremonies

is an idle question that is mooved, *Whether the Church can erre?* So farre forth as it heareth and followeth the woordes, and keepeth her faith whole and sound to her husband, it can not erre and goe out of the way. But because it often feedeth vpon her owne fancies, and trusteth too much to her peruerse opinions, it can not otherwise be, but that shee shoulde forget herselfe, and treade awrie. Finally it often so falleth out, that hogges and asses haue prefecture and chiefest place in the Church, who wallow in the puddle of prodigious errors, and maintaine most grosse and sottish superstitions. This was the case and face of the church in the Prophet *Isaiah* his time, when hee complaineth, that their siluer was become drosse, and their wine was mixed with water. In Christ his time, the title of the church was with the Iewes: In which, though the *Virgine Marie, Ioseph, Zacharie, Elizabeth, Simeon, and Anna* liued vprightly, and they beare this good report in the Gospel, that they walked in all the commandements of God without reproofe, the woulde being not able greatly to charge them with errors of manners; yet some were among them, whome common ignorance did mis-leade; and others whom the impietie of the Sadduces did bewitch, as they deuoured their ranke and wicked errors. And we know what *Paul* saith, That men builde vpon the foundation Iesus Christ, golde, siluer, pretious stones, timber, hay, stubble, which shall vndergoe the fire of Gods triall, and perish, the foundation remaining sure. Wee easily therefore yeelde, that there may be things amended in our Church-gouernement, and I doe wish of God they were, and God (no doubt) when the time commeth, will put his hands to this worke, maugre Sathans heart, that hindereth it all hee may. In the meane while it shall vuell become vs, to waite his leisure, and not to prescribe God his season, and to say; *It is time that thou haue mercie vpon Sion, yea the time is come.* Our inuestiues against the present State, are as musike in mourning; they must be reserued to other times, that they may be as golden Apples with pictures of siluer. When *Aeschylus* the Philosopher vvas solicited to dispute amongst the cuppes

Isa. i.

1. Cor. 3.

Eccles. 32.
Prou. 25. 11.

cuppes in the time of a great Banquet : hee refused it, saying; That it was in the rules of his Philosophie, to knowe the opportunitie of time for euery thing. Blesse wee the name of his sacred maiestie for the *Alcion* dayes and times wee now enioy, and these yeeres of the right hand of the most High, wherein, as in the dayes of *Salomon*, wee sit securely vnder our vines and figge trees, without feare of the enemy. The Lorde hath long blessed vs vvith peace vnder a nursing Queene; and hee yet lengthening the time thereof vnder our nursing King, so that wee are the spectacle in the Stage of this Worlde, of a happie people, for all men to vvonder at. Our forefathers desired to see these dayes, and could not see them; vvee haue them, and are glutton vvith them, and turne this grace of God into vvan-tonnesse, nicenesse and eluishnesse. The strong man the Pope, the Hammer of the Church, is (thanked be God) quite out of possession, and hee shall as soone vvring *Hercules* Clubbe out of his handes, if hee vv ere alieue, as get footing againe here; the Lord sauing his annoynted King *Iames*, and his sacred Queen, the fruitfull Vine of his Church, and vertuous Prince *Henrie*, the royall plant of the Lordes hand, the doubled hope of the Churches tranquillitie. *Baals* Altars are throwne dovvne, we haue the same Catholique doctrine in the Church in all points (I will put it to the iudgement of the wranglingest Anabaptistie) that Christ the wisdome of his Father hath deliuered, the Primitiue Church preached, and the holy Martires haue confirmed with their blood. Is not this verie vvell for the time? O happy men if vve knewe our happines; which *Cavendo potius quam fruendo*, wee must be brought to knowe. Go vvith Cresset and Torch light throughout all the Churches of the worlde, and tell mee vv whether from the Center to the Circumference, there be such a one as ours, in pietie, and prosperitie. When you haue sounded and fadomed them all by a right line and plummet, you shall haue cause to say; *This is my seate*, heere will I dwell, because I haue a delight in it. This is the *Eden* and chosen Garden of the Lorde our God, and the *Ierusalem*, that is, the beautie of the whole worlde.

Of the Rites and Ceremonies

Heere *Noahs* Arke floateth vppon the waters, whereas other Barkes and Keeles doe sincke. Heere *Aarons* Rodde buddeth and bringeth forth Almonds. This Church is the Apple of the eye, the Diamond of the ring, the Hart of the bodie, a vine planted in a fruitfull place: the Seale vppon the right hand of God, the writing in the palme of his hand, as the day starre in the midst of cloudes round about vs, as the Moone when shee is at the full, as the floures of Roses in the Spring season, as the Lillies by the riuers of waters, as a vessell full of masse golde, embossed and fretted round about with pretious stones, and as the fatte taken from the peace offerings. What if there be a spotte or two in the white garment of the Church, a mote in the eie of it? Haue wee such streight throates as wee can not swallow vp a Gnatte? What Pomegranate shall you find, in the which there is not a corrupt kernell or two in it? What body is cleane without blemish or wrinkle? what day shineth so cleere ouer our heades, as a cloude is not to be seene in the skie? The poynts we differ in are not worth the speaking, and they come not neere the vvoorth of the good things we enjoy, vvhich other Kingdomes want. The bodie of the Church vvaxeth by degrees as the naturall bodie of a man, which hath not his maturitie and full growth at the first. In Reformation it is impossible that nothing should be wanting. Princes and Poyvers that be neuer so well affected, can not haue vvhat they vvill, and vvhen they will effected, but are compelled to stay oportunitie, or to leaue it to others. *David* had a minde that Iustice shoulde bee doone vppon the person of *Duke Ioab*, for his cruell hand, and vppon *Shemei* for his spightfull tongue: yet his meanes serued him not so vvell, inso much that he was driuen to committe the care thereof vnto *Salomon* after him. And truly *Antimachus*, if such a forme of gouernement in *England* tooke place, which you and your fraternitie would giue vs, doe you thinke that the Church would bee then at quiet, and not as much diuided as it is now? When we haue laboured all we may, *Sathan* will sow and strow his vnhappy cockle of contention in the furrowes of the Lords field: what factions were
in

of the Church of England.

in the Church in the times of the Apostles, when some saide they were of *Paul*, others of *Cephas*, others of *Apollo*. *Paul* varied from *Peter* and reprooued him. And *Barnabas* in a priuie displeasure, departed from *Paul*. *Theophilus*, *Epiphanius*, *Chrysostome*, *Augustine*, *Ruffinus*, *Hierome*, nourished implacable contentions together. The East Church was diuided from the West, about *Leauen*, and *Easter*: in all counsels continually new *Creds* & *Décrees* were coyned. Of late, yet the two names of *Luther* and *Zwinglius*, haue made no small garboiles in the Church. And the *Papists* would choake vs with this bone of our home-borne new-fanglenesse and factions. But therein they pull themselues by the noses: for I know no greater wranglers then themselues. For their *Scotists* and *Thomistes*, are together by the eares about the dunsicall distinction of *Merits*, of *Congruitie*, and *Condignitie*; about originall sinne in the *Virgine Mary*; about soleinne and simple vowe. The *Cano-nists* contend for auricular confession, concluding it to bee, *De iure humana & positiua*: that it is of humane and positive constitution: And the *Schoole-men* squabble with them for it, and auouch, that it is *De iure diuino*: it hath foundation in diuine ordination. *Albertus Pighius* differ from *Caietan*, *Thomas* from *Lambard*, *Scotus* from *Thomas*, *Occamus* from *Scotus*, *Alliensis* from *Occan*, the *Nominals* from the *Realists*. How many dissensions haue there beene among the *Monkes* and *shauelings*, whoe some in fish, some in flesh, some in hearbes, some in shoes, some in slippers, some in a linnen garment, some in a woollen weede, haue reposed religion, while some would goe in blacke, other in white; others would be more broadly, others more narrowly rounded and shauen, others would be in their slippers, and others go bare-foote; others would be girt, others would be loose.

Anim. What of all this? be the peoples mindes neuer so contentious, we cannot be too religious: we must therefore come as nie perfection as we can, according to Christs precept; *Be ye perfect, as your heauenly Father is perfect.*

Iren. True, but this your conformitie nothing derogateth from

Of the rites and Ceremonies

from this your Christian perfection or profession : but it will rather giue furtherance vnto it. For it is a rule in Philosophie and reason, *Via unita fortior* : conioyned helpe is strongest.

Antim. But how doe wee goe forward in this perfection, when we keepe at a stay, as the Sunne in *Gibeon*, or the Moone in the valley of *Aiaton*, in the daies of *Iosua*?

Iren. This stay is in your selfe, or rather your backwardnes, that stop the course of your good proceedings in the singulartie of your affections. The regions are not onely white vnto haruest, but drie to the fire : therefore we cannot labour too much in the Lordes haruest : now you put your selfe to silence for these ceremonies.

Antim. These ceremonies came in with the childhoode of the Church, in the minoritie of it, and the grace of them is gone now with the times : *When I was a childe* (saith Saint Paul) *I did as a childe :* but since I was a man, I did put away childishnesse. And now seeing we know God, or rather are knowne of God, why turne ye then to the impotent and beggerly ceremonies of the law?

Iren. The godly fathers of the Church, in the purest estate thereof, commended them vnto vs; and antiquitie, a testimonie not to be reprehended, hath confirmed them, and euer there was good vse of them, and neuer any harme in them. *Irenaeus* the antient father, often appealed to those antient Churches that were nighest Christs times; Antiquitie is the seale of the grace of the ceremonies, as it is of sundry other things : wine that is the oldest, is best : for no man that may haue olde wine, will taste of new; for he saith, that old is better. It graceth wisdom, which is rather in the older then the younger sort : weapons are for young men, and wisdom for the old. It adorneth the truth, for that is truest, which is first : and custome that is oldest, is best approoued. Wherefore it is provided by law, not to remooue the antient borders which our fathers haue placed. And friendship that hath bene of longest continuance, is of best countenance. Wherefore it is said; *For sake not thine owne friend,*

Gal. 4.

Prou. 11.

Eccle 9.

of the Church of England.

friend, and the friend of thy father : for a new friend will not be like him. Olde trained and practised souldiers are more skilfull and coragious. Wherefore *Cyrus* said to *Alexander*, *Doest thou despise thy father Philips Souldiers ?* The landes and possessions that haue bene longest in the name and in the stocke, is of chiefest reckoning. Which respect was so great with *Nabaoth*, as no money that the King could offer him, could preuaile for the purchasing of it : but he shooke him off with this absolute deniall, *God keepe me from selling the inheriance of my Ancestors to thee.* And this was *Barzalla*, his plea to *David*, when he would haue induced him to liue in the Court with him : *I am fourescore yeeres old; I will therefore goe into mine owne citie, and I will bee buried in the graue of my father and my mother.* 1.Kings. 21.

Antim. I perceiue that you are the ceremonies great maister, and heerein you are not to be misliked, that your nature is according to your name, studious of the outward peace of the Church : wherein I would concurre for peace sake with you, but that these outward Rites are so offensive to my conscience, and verie zeale draweth my inclination from them to the other side.

Iren. You must not holde forth the target of Conscience, to defend disorder: your conscience and zeale must haue a good cause of its side, or else it will be wrong with you. I will not any way preiudice this your zeale and conscience, but I must tell you this; that the worst sort of all, take vp this plea and allegation for themselves, to shadow their nefarious and vngodly doings. *Abstolon*, when hee went to proiect his rebellion, made pretence and colour to his father of religion; that he was to goe to performe his vowes to the Lord in *Hebron*. *Saul* pretended conscience and zeale of sacrifice and obedience, in reseruing the fattest cattell of the *Amalekites*, when hee was most disobedient. *Herod* seemed to be zealous to worship the child Christ, when his meaning was contrary, vitterly to haue destroyed him. *Indas* made as though conscience to the poore touched him, when he murmured against the deuotion of the woman,

Math. 2.
Iohn 12.

Of the Rites and Ceremonies

woman, that brake the sweete and pretious box of ointment vpon the head of our Sauour, whenas he cared not a farthing for the poore, but rauished and robbed them, being a pursebearer, and a pilferer. The old *Donatists* in *Augustines* time, made a conscience in breaking their owne neckes, as our moderne *Anabaptists* that sprang out of them, make it a matter of conscience, of breaking the necke of the Churches gouernement. Wherein *Antimachus*, I doe not meane you, or any of your fellowes, God is my recorde, yet I must needes say you beare them companie a mile or twaine in the way, though there your discretion serueth you to leaue them. There is zeale in you, but yet it is such, as somewhat beguileth you, with a copie and countenance that it hath of the truth. For as the wicked hang this maske and muffler before their eyes, when they fulfill their wicked lusts, so the simple and vnskillfull are of en mis-led in the vaine conceit and imagination of zeale. This was the zeale that intoxicated the Iewes, of which *S. Paul* saith; *They haue the zeale of God, but not in iudgement*: οὐ κατ' ἐπί νοῦτον, not according to knowledge. This knowledge like Captaine *Ios* should goe in and out before our zeale, and lighten the way of our zeale, and direct, as the pillar of fire that gaue light to the people of *Israel* in the night season. As *Iohn Baptist* was the fore-runner of Christ, so ought knowledge to be the fore-runner of zeale, to make readie a way for zeale, as *Iohn* made readie the way to Christ. Knowledge is like the starre that led the Easterne Wise-men to Christ, & that will leade our zeale vnto the truth. The spirit of zeale is sampled to fire, yet a boll of water is to be cast vpon it, somewhat to quallifie the fury of this fire. Wherefore, as Christ baptized with fire, so *Iohn* the Baptist did baptize with water. A great heate is naturally in zeale, which by letting in accole winde and ayre, would be moderated: wherefore, as the Holy-ghost came downe in fire, so he came downe in a mightie winde, that doth much abate the heate of the fire. There is a golden meane; as in all other things, so in Knowledge, in Zeale, according to this saying of the Apostle; *Be wise with sobrietie*. It was vnlawfull in the Iewes, to gather too much or

too

Math. 3.

Acts 3.

Rom. 12. 3.
Exod. 16. 18.

too little Manna, wherefore their measure was appointed them, and they were stinted in the proportion of it: which hath a good application to zeale, that it neither may rebound, or bee defectiue. *Isaiab* was willed to cry, and to cry *Isai. 58.* somewhat highly; but he was not bidde roare and to rend his throate and the ayre with his voyce. Zeale, and that in some height, is good, but there may too much strength be put to it, which will quite marre it. It was zeale in the Disciples that wrought with them, when they forsooke all to follow Christ, *Mar. 10. 28.* and it was good, and well esteemed of by Christ. And it was zeale that kindled the coales of wrath in the breasts of the Disciples against the Samaritans, when they would haue plucked fire from heauen to haue consumed them, if Christ would haue suffered them: but this was preposterous, inconsiderate, brainesicke, wherefore Christ controled it. As *Barak* would not goe to waire without *Deborah* against *Sisara*, so let vs not waire with our zeale, without our other companion of knowledge. Zeale without knowledge, is as *Sampson* without eyes, who could not take hold of the arches of the house: it cannot finde out the principall things: *Vasoli*: woe be to him that is alone, saith Wise dome: so wo be to zeale alone, not accompanied with knowledge. Zeale and knowledge of God, are as the two Lyons that were the supporters of *Salomons* Throne. *1. Kings 10.* And he that combineth them and coupleth them together, he shall be like *Moses* in meekenesse, and *Phineas* in seruour. Wherefore, as wine is delaide by water, so is zeale with knowledge. As the Pinnesse without a Pilot, is in perill of rockes, and as the bodie without the eye is in hazzard of falling; so zeale without knowledge, that is the eye of zeale and ruleth it, is in danger of mis carrying. For it is not a bare good intention and zeale that must iustifie our good actions: but such mature knowledge must leade vs forth to them, as we may be able to warrant them. The great variance among vs. I wot well, not for so great causes, I feare me is not warrantable. When the Lord willed *Eliab* to stand vppon the mount before the Lord, it is saide, that a mightie strang winde rent the mountaines, and brake the rockes before the Lord, but the Lord was not in the winde: and after

Of the Rites and Ceremonies

the winde, came an earth-quake, but the Lord was not in the earth-quake: and after the earth-quake came fire, but the Lord was not in the fire: and after the fire, came a still and soft voice, and there the Lord was. In the stormie vvindes and tempests of the Church, that offer to shake it in the verie foundation, in the earth-quake and fire of our endlesse contentions, the Lord is not; but he is in the still voyce that seeketh and ensueth the peace of *Ierusalem*.

Antim. I haue nothing else to say in the cause, but I promised to call for your counsell: and therefore if you please, addresse your selfe to that.

Iren. My counsell shall be: first, That you weigh the points in controuersie betweene vs, in equall ballances, and that you strue not by inuention of argument, to hang lumpes of lead to the heeles of them, to make them heavier then they are of themselves, You may weigh our cause vneuenly on the weights two wayes: for in any of these two, there may be deceit in all weights. First, when a thing is weighed ouer hastily. Be not therfore too readie & rash in iudgement, in condemning such things as may well in any free estate be tolerated. Secondly, when one part of the ballance is heavier then another; which is, when thou comcest aggravated with preiudicate affections against the settled ceremonies, when thou art rather led by thy wil, then reason. When you haue set these ceremonies vpon the tenters of your inuectiues, and grounde the face of them betweene the mill-stones of your fore-stalke affections, you shall neuer perswade the wise, that either they are of hurtefull nature, or otherwise contrarie to the word of God: but in ordinary vnderstanding they will be deemed to be indifferent. Secondly, you are in the next place to be aduised, how you wrong other Churches, by your bitter sermons against these ceremonies, which haue alwaies hetherto entertained them as lawfull and laudable. *Eliphas* was very imperious ouer *Iob*, not considering himselfe. The Iewes very notable hypocrites themselves, and loose liuers, snebbed and snatched vp the Gentiles at their pleasure, which said; *Stand apart, come not neere to mee, for I am holier then*

Iob 47.

Isai 63.5

of the Church of England.

then thou. We are not ignorant how faire the authoritie of the Church may extend, and wee willingly confesse, that it ought to rule by the Scepter of the word, and that it may not any way countermaund that that standeth like Mount *Syon*, that may not be remoued: the whole world, the Lords building, and the heauens, the beautifull rooffe thereof, must perish before any title of the word must perish and fall to the ground. But of this we are well assured, that it hath leaue and libertie to authorize ceremonies that are of mixt kinde, and that we are neither to condemne such, or vnreuerently to esteeme them. I agree with thee, that which is not of faith is sinne: yet that wee may carry a quiet conscience, and haue the testimoniall thereof in our actions, it maketh much that the Apostle saith; *All things are cleane to those that are cleane*: as that also which he saith to *Timothie*; *Every creature of God is good*. Now it is not necessarie, that we should haue expresse mention of euery thing brought into vse in the Church, in the holy Scriptures: it is enough, that by faith in generalitie we know, that indifferent things cannot pollute or defile such that are of a pure minde and conscience. Thirdly, I wold further wish you to giue great respect to ecclesiasticall lawes, that tend to order, grauitie, decencie, and are not blinded with any superstition or impietie. *Socrates* would not weare *Siconian* shooes, though they were well made, and fit for his feete, because they were not comely for his calling. But this exception taketh no place in the prescribed habite and attire of Ministers, it beeing as graue and seemely as any can be deuised. The very Turkes themselues, are devoted wholly to the custome of their Countrey, in their forme of raiment, according to their degrees: and shall not Christians shew constancie in this case, according to comelineesse and sobrietie? Customes are not to giue place to mens humours, but men must resigne their humours to customes, vnlesse they can inferre better reasons against them. Much haue beene attributed by the better sort, to good and honest customes. *Zacharias* did not onely performe sacrifices, but it is said, that he did this dutie according to custome. The parents of Christ came yeerely to

Rom. 14. 2

Tit. 1. 5.

1. Tim. 4. 4.

Luke 1.

Luke. 2.

Of the Rites and Ceremonies

Matt 26.
1 Cor. 11.

Matt 29.
Acts 25.

Demosphenes
couer. Democ.

Ierusalem, to fulfill the custome. Our Sauour went to the Mount of *Oliues* to pray, it being his custome so to doe. The Apostle *Paul* citeth the custome of the woman, whilst they came together to the Church for praier sake. Yea, bad men haue yeelded to the customes of their times, to grant such libertie, which otherwise of their owne accorde, without the authoritie of prescription, they would not haue afforded. *Pilate* was contented to haue Christ loosed, alleading for it, the custome of the Iewes, which was, to dismiss a prisoner yeerely at this feast of *Passeouer*. *Festus*, the Tribune of the people, vrgeth the custome of the Romans against the Iewes, which intended the Apostles death; whereby hee escaped a strong and strange conspiracie proiected against him. The Lord is witnesse to my soule, how little my meaning is, by these illustrations, to holde vp the head of absurde customes, that aime at superstition. But mine eyes heerin are bent vpon the customes of our church, by such examples as these, to encourage all of the aduerse parte to conformitie thereunto, and not so boldly and baldly as they doe, to abase our honest customes. Fourthly, If I may also be meekely heard of you, I would put you in minde of your obedience to lawes; and how ridiculous and contemptible it would be to an estate, to repeale and change Lawes, enacted by graue and learned iudgement, at euery ydle motion of a newfangle malecontent. It was the positiuie injunction of the *Locrians*, as *Demosphenes* beareth witnesse, that hee that should offer to put vppe a new Lawe, should come with an halter about his necke to the Parlement, that if there were better reason against his lawe, hee should be trussed vp for it. I wish not the vndooing of any ones life, that hath a forge in his head for new lawes; but I wish him seuerer censure that is too busie with his billes, and tender vs for Canons and Constitutions, the crochets & conceits of his wooll-gathering wittes. The Ephesian *Heracitus*, as *Laertius* dooth report, saith That Cittizens ought to fight no lesse for their lawes than for their walles. The Graecians had their *νομοφύλακας* their Prefects and Officers, whose charge it was to protect enacted

enacted lawes, and to censure the delinquents. They considered the necessitie, and the nature of publique lawes, the Orator calling them *Vincula reipublica, fundamentum libertatis, fontem aequitatis*. The bonds of the common wealth, the foundation of libertie, and the fountaine of equitie. What shall then become of the severall partes that are knitte together by the bandes of good lawes, and doe very well when the bondes thereof are broken? must not the whole structure and composition come downe when the foundation is vndermined? yee may not disturbe and trouble a publique streame that is to relieue the countrey, vnder paine of a great punishment: but the fountaine of our welfare is disquieted, in our immoderate contentious communications. For how can a plant thrive that is often remooued? It is *Seneca's* proposition, and it is true in obseruation; *Non conualescit planta qua sepius transferitur*. And this hath allusion to the alteration of lawes by *Seneca* in *Oedipode*; *Non expedit concutere felicem statum*: It is not good to be busie with a well ordered state. *Plato* would not haue a common wealth to be cloyed with many lawes. Fewer lawes then we haue already, and better executed, might serue our turne. And commonly it is seene, that the older are the better. It is the *Item* that *Tacitus* giueth vs; *Super omnibus negotijs melius & rectius olim prouisum, & quae connectuntur in deterius mutari*: In all matters, that which is best and rightest hath bene foreseene, and exchange happeneth to the woorst. Wherefore *Valerius* would haue nothing abated of olde custome, but woulde haue every article and particle consist in his former vigor; *In minimis rebus omnia antiqua consuetudinis momenta seruanda*: In the triflingest things that are, all the appurtenances to ancient vse are to be retained. Of which minde was the Emperour *Augustus*, as may appeare out of his admonition to the Senate, saying; *Observate leges quas habetis viriliter, ne mutate vllas, nam quae manent in eodem statu etsi peiora sunt, utiliora sunt quam ea quae semper mutantur, etsi apparent meliora esse*. Obserue roundly the lawes which ye haue already, alter them not: for those that doe stand in the state they were before, albeit they be worser, are

Cicero pro Cluentio.

Of the Rites and Ceremonies

Thucydides li. 6

more vsfull than those that are alwayes chaunged, though they seeme to be better. With whom consenteth *Alcibiades* in *Thucydide*; Holding that people to be in best case, who are gouerned by their present customs and lawes, without alteration, although they be not so good. The *Epidaurians* inhibited their people to trauell into forraine parts, or to vse traffike in strange places, fearing lest they should bring home with them forraine and strange fashions. It is daungerous to pull downe an olde wall; but more daungerous to pull downe olde lawes. Sodaine alteration, as it is perillous to the naturall bodie, so it is as much hurtfull to the body politique. A change must come, *inestudineo gradu, sensim sine sensu*, to be the better borne. Wee see how the dayes alter in their encrease and decrease, as the alteration is not discerned, which the vncreated Wisedome hath provided for the good of all creatures, which with a sodaine great mutation would not be alittle damnified; *Ars artium, disciplina disciplinarum regere hominem*, saith *Gregory Nazianzene*: It is an arte of all artes, and a discipline of all disciplines to gouerne a people. *Nulum animal morosius est, nulum maiori arte traclandum*: No creature is more froward than man, and none is to be more politiquely handled, saith *Seneca*. *Facilius regere omnes alias creaturas quam hominem*: It is easier to rule all creatures, than man. Nowe custome is an other nature with them, and they easily doe that which they haue done alwayes: but innovations will not be admitted without diuision and dissention: wherefore prouidence and good heede is to be taken, as the Orator prescribeth in transposing lawes *Vt quam minimo sonitu fiat*: That it may be doone with the least dinne and noyse that may be. It is recorded of *Augustus*, that hee compassed not all thinges that hee hadde plotted, at the first, but some things hee brought about presently, the rest hee dispatched at his conuenient time.

Xenophon.

Cic. ad Attic.
Libr. 11.
Epist. 19.

Antim. But alittle to interrupt your counsell: May not authoritie doe well to dispense with vs that are contrary minded, for Conscience sake, and so holde on the forme of Lawe in vse?

Iren.

of the Church of England.

Iren. *Aequalitas prima pars equitatis est*, saith *Seneca*, The first and chiefe parte of Equitie is Equalitie. There be many beside you that haue but small deuotion to some of the ceremonies, did not publike lawe commend them and commaunde them. And why should they be bound, and you go free? Such a dispensation would but breede more enuy and diuision. For if there were such heart-burning and affections in the brethren against *Ioseph*, about a party-coloured garment, do you thinke that there would not be oddes amongst vs in the difference of the garments, while the one side take the other to be too Popish, and the other the aduerse parte to be too peeuish. I doe yelde that there may be diuerse rites in diuerse Churches, and that one may differ from another in gouernement. As in *Rome* and *Asia* they vsually fasted euerie Sabaoth day, but in *Millaine* they did not. *Polecarpus* and *Anicetus* kept the peace betweene themselves, though the one would not yelde to the other in ceremonies, but each of them peremptorily maintained their owne customes, but they were of seuerall Churches. But my simple discretion can not see how it may stand with any conueniencie, that wee should haue a confected and compound estate of the Church, that it should be as *Biffons Ianus*, beare two faces in one hooode, and how such conuiencie and toleration should be any way tolerable. It is the plea of the naturall mother before *Salomons* Tribunall, That the childe should be in no wise diuided, as the wrong mother would haue it, but that shee might haue all, or none at all. I am the mouth of my brethren to our soueraigne *Salomon*, that without partialitie, euerie one might be vnder lawe indifferently; that as wee all of vs serue one Maister, so that we may all of vs weare the like luerie; whether it be white or blacke, we are indifferent, as it pleaseth those that are at the sterne of gouernement, whose wisdom we knowe, and whose trueth wee doe not suspect. This was the cause that the Roman Empire continued so long, and that in such prosperitie, because the sake of Lawe seasoned all alike. For as *Epaminondas* saith, Then is peace established, vwhen equalitie is preserued; *Morum similitudo coniungit amicitiam.*

Seneca in epist.

Aug. epist. 119.

Cic. in And.

cittiam.

Of the Rites and Ceremonies

1 Peter. diuinitat.
1 Petr. 3.

1. Corint. 1. 10

Rom. 15. 5.

2. Corint. 13.

Philip. 1. 27.

Ephes. 4.

John 17.

John 11.

cittam : It is similitude of manners that ioyned friends together, Wherefore *Ius* is called by the Orator *Par* : And this equalitie (as saith *Enripides*.) is the lawe of mankinde. And this is my decision and determination of your latter question. 5. Finally, I conclude my counsell with my louing exhortation vnto you, to entertaine these tolerable conditions, for the peace sake of the Church, vvhich we ought to put on as our own bowels, vvhich is the sweete direction of the Apostle *Paul*, I know not in how many places, as vvhhen hee saith; *I beseech you brethren by the name of our Lord Iesus Christ, that yee all speake one thing, and that there be no dissensions among you; But be yee knit together in one minde and in one iudgement.* Againe, *The God of patience and consolations give you that yee be like minded one towards another, according to Christ Iesus; That yee with one mind, and with one mouth may praise God, euen the Father of our Lorde Iesus Christ.* Againe, *Live in loue and peace, and the God of peace shall be with you.* Againe, *Let your conuersation be as it becommeth the Gospell of Christ, that whether I come and see you, or else be absent, I may heare of your matters, that yee continue in one spirit, and in one minde, fighting together through the faith of the Gospell.* Vnitie is the verie body of Diuinitie, and the very scope and end of Christianitie, vvhich vvhoso shall dissolue, bringeth all things out of course. For, as the Apostle *Paul* disputeth it, We are all of vs but one joynt body vnder one head Christ Iesus one and the selfsame spirite quickeneth this body; there is but one hope of our vocation, one Lorde, one faith, one baptism, one God and Father of all, vvhich is aboue all, through all, and in all. It is all that Christ prayeth for to his Father for vs, when hee went to suffer; *Holy Father, keep them through thy name, whome thou hast giuen mee, that they may be one as wee are one.* And that no man should restraine this his prayer to the Disciples onely, hee saith immediately after; *I pray not for them onely, but for those also that shall beleue; that they may be one, as thou O Father in mee; and I in thee, that they also may be one in vs.* For this cause was his suffering, as Saint *Iohn* professeth, saying That the Sonne of God was not to die for the nation of the Iewes

of the Church of England.

Jewes onely, but to gather together in one, the children of God that were scattered. This was the legacie that our deere Saviour bequeathed at his death to vs: *My peace doe I give you,* Iohn 14.
my peace doe I leave you. If a Prince being to take a farre iourney, shall leaue a iewel to his wife at the time of his departure, as a signe of his loue towards her, and shee should despise it when he is gone; were she not to be charged with huge ingratitude? But such is our vile nature towards our deere Bridegroom Christ Iesus, when wee so basely esteeme of his gift that he left with his wife the Church, when he tooke his leaue of her. Every Armie hath his proper flagge and banner by which it may be knowne; and every noble House is knowne by the antient armes and scutcheon thereof. Sheepeheards vse to strike their sheepe with a red marke on the sides, whereby they might be the better knowne: the armie, familie, sheepe of Christs are distinguished by the banner, cognisance and rubricke of loue, according to that which Christ saith; *By this it shall be knowne, that ye are my Disciples, if ye haue loue one towards another.* The peace that we haue with our selues, is our cheefest outward comfort amidst the miseries of this mortall life, and is as the meale that the man of God did cast into the pot, which tooke away the deathfull bitternesse of the *Coliquintida* or hearbe that was in the pot. The sicke man, though he change neuer so often his chamber and bed, hath neuer the more rest, because he beareth his infirmities about him: so we shall neuer be at peace with our selues, though lawes were changed according to our lusts, bearing about vs such humorous affections. More dammages is imported both to Church and ciuill state, by domesticall dissention, then by forraigne persecutions; yea, more then any man possibly can diuine. It hath bin an old and vnquestionable obseruation; *Concordia parua res crescunt.* Salustius.
Discordia maxima dilabuntur: by concorde, small things attaine to a great growth; and by discorde, the great things of all are dissolued. *Concordia fulciuntur opes etiam exiguae.* Plautus.
A poore estate is easily supported and borne up by concorde. Cicero.

Et quæ non possunt singula, multa iuuant

H

E:

Of the Rites and Ceremonies

Et quæ non ledunt singula multa nocent.

If the confusion of languages confounded the stately and magnificall building of the Tower of *Babel*, how shall not the distraction and confusion of mindes, make a spoile of all things? To the generation and production of things naturall, there must necessarily bee a combination of the elements, laying apart their contrarie qualitie, and agreeing among themselves, that by their vnited force and vertue, gold, precious stones, and other kindes of mettalls might be bred. By the ioynt association of the foure humours, the health of man is continued: and when strife and debate is betweene them, all manner of maladies and diseases are engendered, and death it selfe followeth it. The melodious and tuneable musicke, consisteth in the concord and harmony of the voyce. The first world was overwhelmed with water: but in contention of life it was first diuided, which was betweene the sonnes of *Seth* and *Cham*. The *Egyptians* perished by water, but they first did breake with the people of *Israel*, and were at deadly fewd with them. The *Israelites* were ledde by the *Babylonians* into bondage, but first ten Tribes were sundred from the other two, *Judah* and *Beniamin*. The contention betweene *Haimo* and *Hanibal* Carthaginians, was the ouerthrow of that Citie. The quarrell betweene the *Lacedæmonians* and *Athenians*, that were the two great lights in the Firmament of *Greece*, made hauocke and waste of the whole Prouince. The diuision that arose among the *Numantians*, was the cause they were subdued by *Scipio*: who being asked by the Gouvernour *Tyretius*, how it came to passe, that being hetherto a people inuincible, they were now overcome? they answered, that their concord saued them, & their discord spoiled them. The *Romans* felt the smart of this, while *Augustus* & *Antony* were diuided. It was a plague to all *Italy*, the disquiet that was betweene *Cesar* and *Pompey*, *Scylla* & *Marius*. But contention in the Church is a monstrous and mischieuous Hydra as euer was bred; and that examples shew. There grew such hote strife betweene the *Orthodox* all fathers and the *Arians*, in the *Syrimita* Synod, about the word *ὁμοούσιον* and *ὁμοιον*,

Gen. 6.

Exod. 14.

1. Kings 15.

of the Church of England.

as kindled such coales as fired all the Church : of which, *Theodore* saith thus ; *περὶ ταύτας ἀσχολούμενοι λείπεις τὴν ἐκκλησίαν δισπασάν*, while they busied their braines about these wordes they miserably distracted the Church of God . The contention in the Church, betweene *Ensebius* Bishop of *Casarea* and *Basil* the Great, was great and greuous . The Apostle *Saint Paul* exhorting vs to those things that make to peace, sheweth the important necessitie thereof, by implying the inevitable inexplicable mischiefe in the case, by our reculancie that must come vpon vs : *If ye bite one another, ye shall be consumed one of Gal. 5. another* . It is the consequent the royall Prophet maketh : *The Psa. 45. nations raged and the Kingdomes are moued* . This maxime and principle in Philosophie; *Vniūita fortior* : *United helpe is surest, is by common experience approoued* . For two oxen will beare a greater burthen then one . Especiall care is had in the warres, that the Souldiers keepe their ranckes and scatter not themselves, for so they should be a prey to the enemye . Much more is it meete for the Church to haue such heede full provision, that the Ministers thereof may keepe their standing, as forme of law requireth, that they be not exorbitant, and fallie out of the classes of their due obedience that they owe to the doctrine and discipline of the Church, that so such aduantage might not be giuen to the common aduersary . How came it to passe, that the Preachers of the Primitiue Church were such strong Giants, as they subdued the whole world ? The Acts 4. text telleth vs, *The multitude of them that did beleene, were of Cant. 6. one heart, and of one soule* . The Lord in the Canticles giuing high commendations to his Church, hee extolleth them for their order and conformitie, *Thou art comely as Ierusalem, terrible as an armie of banners* . But what should be the ground and cause of this maladie and infirmitie in the Church, that wee may know how to remedie it ? The cause is double . The first is pride, selfe-loue, singularitye of the minde, euery one being wedded to his will, as to his wife, checking all contrarie reason without cause, and basely esteeming euery ones opinion, in respect of their owne . Every ones owne fancie, is as it were a

Of the Rites and Ceremonies

Crow which iobbeth at his eyes which feedeth it, and striketh him blinde; and that which is worst of all, maketh him in that case as he cannot see his blindenesse and perdition. This Wise-dome teacheth vs; *He that is of a prowde heart, stirreth vp strife.* Prou. 28. 25.

Zimri, through pride grew contentious, and so seditious. For being Captaine of halfe his Charets, hee conspired against the King, and slew him, and raigned in his steede. The Apostle 1. Kings 16. 9, 10, 11, 12.

Paul, a practised Phisitian, casting our water, findeth this to be the cause of this disease, saying; *Whereas there is among you enu-nyng, and strife, and diuisions, are ye not carnall?* 1. Corint. 3. 3

Wherefore, order this beastly affection of selfe-loue, as thou wouldest thy beast: for if thou beeest to ride on an vnrule beast, thou hast spurres at thine heeles, and a bridle in thine hand. If hee bee too forward and would cast thee, thou hast a bridle to checke him and hold him in: if he be dull and will not goe, thou hast spurres to put to his flankes: so controle thy too extravagant affections, and keep them in as it were with bit and bridle, that they get not the vpper hand of thee, and let better reason and suggestion spurre and stirre thy dulnesse, that thou maiest go on forward in the right way of thy Christian calling. In any wise take Wisedomes counsel with thee, which saith; *Doe not after thine owne lustes:* But say and pray with *Dauid*; *Leade mee in the path of thy commaundements; for rude am I, and ignorant, and as a beast before thee.* Eccles. 18. Psal. 72.

Secondly, an other cause is, because peace is a jewell of that rarenesse and price, that the world can not giue it; wherefore it is iustice when one robbeth an other, hee should loose that is his owne: God taketh away the peace that is ours, because we take away the honour that is his, and serue him no better. There be sixe things which the Lorde dooth hate, yea his soule abhorreth seauen, the seauenth thing is, one that raiseth vp contentions among brethren. My brother, thinke of this, and flee from it as from the face of a Serpent. It is dangerous to play by the hole of this Aspe, and to nourish in thy bosome this lions whelpe, to thine owne decay. The defect of righteousness is the effect of discorde: for men embrace peace for righteousness sake; and by their vnrighteous

our courses they are diuided. Wherefore the Kingly Prophet
 maketh righteousnesse and peace to goe hand in hand toge-
 ther like *Hypocrates* two twinnes in this piece of Antheme and
 Ode; *Righteousnesse and peace haue kissed each other*. As in a well ordered clocke, the wheeles and inward implements are
 so framed, as they walke their circuites, circles and stations a-
 like, and they all concur in motion, and rest together, so that
 albeit there be very many peeces, yet in course and concord are
 all one: So in a Christian Church and common-wealth there
 should be such sympathie of affections, as, though the parties
 be many, they shoulde so sute and answer one an other in cor-
 respondencie of minde, as if they were consolidated and co-
 adunated into one body and minde, in preserving the vnitie of
 the spirite, in the bond of peace, in the faithfull apprehen-
 sion of the Apostles counsaile. For the kingdome of God is
 not meate nor drinke, but righteousnesse and peace. As the
 spirite dooth not giue life to the members, vnlesse they be ioyn-
 ed together: so the Spirite of God quickeneth not the mem-
 bers of the Church, vnlesse they be vnited and bound fast to-
 gether by the bond of peace. When *Salomons* Temple was in
 building, there was not within the Temple, so much as the
 noyse of an hammer heard; the timber and stone were broken
 and hewed without; which aunswereth the precept deliuered
 by *Salomon*, *Prepare thy woork without, and make ready thy
 things in the field, and after builde thine house*. It is the burthen
 of our Ministerie, to builde a temple to the Lorde God of *Is-
 rael*, by bringing a people to God, whome the Apostle calleth
 liuely stones, to be ioyned to the corner stone Christ Iesus:
 Wherefore let vs handle our hammers without, and strike the
 enemies of the Gospel, and not lift vp hand one against an o-
 ther. I winde vp this warning with the passionate speech of
Augustine to *Hierome*, in the controuersie betweene him and
Ruffinus, which was then the argument of euery ones mouth,
 the by-word of the people, and the great disturbance of the
 peace of the Church; *Ut moucor, ut doleo, ut timeo, prociderem
 ad pedes vestros starem quantum valerem, rogarem quantum ama-*

Psal 85.

Ephes. 4.
 Rom. 14. 17

Prou. 24. 27.

Of the Rites and Ceremonies

rem, nunc unumquemque pro seipso, nunc utrumque pro altero, & pro alijs & maxime infirmis pro quibus Christus mortuus est, qui vos tanquam in theatro vita huius, cum magno sui periculo spectant, ne de vobis ea conscribendo spargatis, qua quandoque concordantes delere non poteritis, qui nunc concordare nolitis: And I speake to you, and to your learned zealous brethren in like maner: How am I mooued, how grieue I, and feare? If I were with you, I should fall before your feete, so much as I loued you, I should intreate you, I should weepe my vttermost, I should beseech each one for himselfe, and both for each other, and for others, especially for those for whome Christ died, who beholde you as it were in the stage of this life to their great danger, that you would not scatter those things in your Sermons and Writings of your selues, which you can not reuise when you may be made friendes, who will not now be made friendes. Sixtly, let my last words be as the latter raine that may giue farnesse to the cloddes by the influence of the cloudes, that you putte not off your calling, the Lorde hauing made you so able a Minister of the new Testament, in the conceit that you haue taken against lawful discipline, maturitie of Iudgement scanning and examining it. You shall not onely thereby corrupt the occasion giuen you by God of dooing much good by your godly labours, but you shal be *causa sine qua non*, of much hurtful consequence, while perhappes some Idoll Shepheard may succede in your roome, that will not onely, not grudge at these orders, but will make no conscience of discharging his due tie in preaching vnto them. If your owne conscience doe not accuse you in this course, I shall not accuse you; goe in peace. But be it farre from me, to make so little account of my function, as to cast it vp for so slender occasion. If the difference were in matters of faith, then you should doe well to contend with your vttermost sides, and not to giue place to damnable doctrine, though it should cost liuing and life too. It is the exhortation of blessed Iude, that we should contend for the maintenance of the faith, which was once giuen vnto the Saintes. So did Moses against the idolatrous Amalekites, Iosua against the Canaanites, Sampson

of the Church of England.

son against the *Philistines*, *David* against the *Moabites* and *Edomites*, *Asa*, *Ezechias*, *Iosias* against the *Idole-mongers* rounde about. *Paul* had verie quicke and sharpe contention against the *Iewes*, in the fundamentall and maine poynt of our Iustification by faith, and against the sect and schoole of *Philosophers*, in the cause of the trueth of religion: against idolatrous *Gentiles* and false brethren, who craftily crept in, to steale away the *Christians* libertie. If the Prince shall make lawes for *Poperie*, and commaund vs to worship an Image, wee wil say with *Daniels* godly comforts; *O King, we will not worship the Image that thou hast set vp*: Wee may not with *Moses* indure a calfe in *Israel*, or with *David* the offences of blood, or with *Eleazar* the eating of swines flesh, contrarie to law: and *Timotbie* shall be wished to take heede of *Alexander*, and every good *Naboth* to defend his vineyard with his blood, even the vineyard of the Lord of Hostes: and *Ambrose* will first die before hee will surrender vp his Church to *Arrians*; there must absolutely be no league betweene vs and *Papists*. But to strue thus *de lana caprina*, & *nodos in cirpo querere*: to seeke out knottes in rushes, so to ransake and persecute the booke of Common prayer, as *Laban* did *Iacobs* stuffe, with the sharpest edge and curiositie of witte, or wittes curiositie; if you take such felicitie, *Nobis non licet esse tam disertis*, wee haue no such custome, or the Church of God. *Ierusalem* is now in as great an uproare, as it was *Matt. 2* when *Christ* was new borne. Thus haue you the abridgement of my counsell, the totall summe whereof may be reduced to these wordes of the Apostle; *Whatsoener things are true, whatsoener things are honest, whatsoener things are iust, whatsoener things are pure, whatsoener things pertaine to loue, whatsoener things are of good report, if there be any vertue, or any praise, thinke on these things, which you haue both learned & receined, those things do, and the God of peace shall be with you.* The God of peace giue a blessing to these labours, and direct them to the praise of his name, the peace of the Church, and the common good, *Amen.*

Dan. 3.
Exod. 32.
Psal. 16.
2. Mac. 6.

Philip. 4. 8.

Of the Rites and Ceremonies

*Irenaeus to all Secular parsons, wisheth more heede in their
owne vocations, and lesse intermeding in matters of
the Ministerie.*

Aug. 10. Confes.

THe schoole of the curious that busily prie into the affaires of others, and are carelesse of their owne, of whom *Augustine* much complained in his time, is very great, and more troublesome at this time. But no sorte of people vnder heauen are more in their fore eies, and are nigher their stomackes, and more set vpon the racke of their torne-tongues, than the poore Ministers. The very sowter and cobbler nowadayes, though his skill goeth not beyond the slipper and the foote, will bee so bold as to give a blow to them that are his head, with the fist of his eluifhnes. The Cooke, though all his learning lie in the Larder-house, & his whole discretion is in dressing a dinner, yet will he be sawcing Diuinity & be too sawcy with it: As that Emperours Clarke of his kitchin was, who bartrayed the Bible as hee thought good in defence of the diuinitie of the Arrians, whome the antient father *Basil* thus snebbeth and censureth; *Tantum est palmentum Casari prae parare, non Euangelium exponere:* Cooke, it is thy office to make lawce for *Cesar*, and not to conster Scriptures like a Preacher. A frivolous Fidler, if hee be not harping vpon this string, the Churches gouernement, as the biasse of the worlde now goeth, is out of his element. Euery Tailor hath his shredding sheares for the ceremonies, and hath a measure of his owne for the matters of the Church. The Smiths prentise wil not stand out, but listeth to blow the coales of contention among vs. The common people will take vpon them to put on *Aarons* raiment, the Rochet and habite of a Bishop and Minister, and teach him what to do, and how to shape his sermons to sute their affections. Now to all of you, howsoere ye be stiled, that are of the brotherhood of these busie bodies, I wish more heede and attendance be given to your seuerall vocations, and not so to leaue your selues as you do, and take such vagaries with the prodigall sonne in *longinquam regionem*,

one⁷²², into so farre a country, the matter of Church government being so farre and wide from your profession, and not to be spanned and fadomed by the length and reach of your discretion. It is the order our Saviour Christ in the person of the Bayliffe calleth vs all vnto, *Give account of thy Stewardship.* To make perfect the tickets and billes of our owne accounts, is the neuer finished worke of our short liues, though we neuer chop into others actions. Wee cannot bestow our time better than vpon our selues: and neuer is it woofse with vs at home, than when our affections are wooll-gathering, and abroad pinking and poaring into forraine affaires. When the master of the house is at home, the seruants are more diligent, and follow their worke the better: Be thou at home, and with thy selfe, and the woofse of thy calling will be in more forwardnesse. When a house is to be set vp, if the master woorkeman be at hand, every vnder-labourer is more heedfull to his businesse: who easily lay hold on the vantage of his absence to prate, play, sleepe, and to giue vp themselves to a supine negligence: It is thus with vs when the hart that is the chief commander that giueth the onfet, and learneth the hand to work, the tong to talke, the eie to see, and every part to do her duetie and obey, is in another commonwealth, and is a stranger in his owne. The man that attendeth to his owne charge, and containeth himselfe within the limites and listes of his owne duetie: is like to *Iacob* that kept at home and obtained the blessing of his father *Izaac*: but the straggler, that coasteth vp and downe, and will be a medler, is to be compared to *Esau*, who while he roaued about for venison, lost his fathers blessing. The fooles foote trudgeth apace to his neighbours house, saith the Wiseman; the meaning is, that the feete of his affections neuer stand still, but walke and trauiſe through every ones vocation. There is no other kinde of merchants beside this that will deale with such wayes, as not onely are not lucre, but a certaine losse vnto them. It is not only not comodious, but very odious, so to wade vp to the chin in the needlesse office of a scrutinor of others maners, and to sift them to the coursest braine, and in the meane while

Luke 16.

Ecclesiast. 9.

Of the Rites and Ceremonies

Matth. 13.
Iohn 21.

James 4.

Rom. 14.

2. Cor. 10.

overslip his owne in most remisse and carelesse manner. The river that ouerfloweth his bankes, with his rage of inundation sweepeth like a beesome all the filth and soyle from the sides, and maketh cleane the bankes; but in the meane while, while it licketh vp the pelfe of that place, it pollureth and defileth it selfe with it. So whilst thou exceedest thy boundes, as the streame his bankes by over-running others doings, thou shalt the more clarifie and iustifie them, and condemne thine owne. The good husbandman soweth his owne ground onely: it is the diuell that soweth and stroweth his baggage of tares, and wilde weedes in anothers field. When Peter was so pelt as hee would needes knowe what Iohn should doe: Christ rattled him roundly with this shorte and sharpe answer; *What is that to thee?* If wee in as godly discretion and conscience as any that withstand it, can willingly entertaine the tolerable outward gouernement of the Church, what hath any man to doe with vs? who art thou that iudgeth and condemnest vs? and who made thee a moderator ouer vs? who arte thou that iudgeth an other mans seruant, saith the Apostle James, *There is but one Law-giner, who is able to saue and destroy: Who arte thou that iudgeth an others seruant?* (saith Saint Paul?) *We shall all stand before the Tribunal/seate of Christ,* saith the same Apostle, from whence hee inferreth this sentence of exhortation, as a iust coherence and consequence. *Iudge not therefore before the time, until the Lord commeth, who shall lighten those things that are done in darkness, and shall reueale the secrets of the heartes, and then shall euery one haue praise of God.* Place these Scriptures in one classe, and summe them together, and they give thee clusters of notable conclusions; Because he is an other out of thy skinne, and of a forraigne bodie: secondly, and hath another maister: thirdly, and is thy brother: fourthly, and that one Law-giner his maister hath power of life and death; and his Lawe must be the Iudge: fifthly, and the time of Assises and Iudgement is not yet come. For these causes iudge not another. If thou beest a magistrate, iudge him by law: if a priuate man, iudge him in loue, and first iudge thy selfe, lest thou be iudged. If these reasons
may

of the Church of England.

may haue no rule ouer you: but your tongues must needs bee the scourge of the ceremonies, and of such as performe them; taxing and traducing vs as Papistes, or Proctors and Protectors of Popish trash to such detractors, and carowers rather than correctors. We answer as *Augustine* against *Petilianus*; to his wrongfull defamation saide against that father in case of hereticall prauitie and maintenaunce of the assertions of the Maniches; *Non sum Manichaeus, eligite cui credatis, ego sum ex area Christi: si malui, tum palea: si bonus, frumentum bonum sum: non est autem huius cura ventilabrum lingua Petiliani*: I am no Manichee, choose whome ye will belecue, I am of Christs threshing floore: if I be euill giuen, then am I chaffe, if well affected, then am I good againe: howsoeuer, *Petilians* tongue must not be the same that must sift mee. Yea to such hath this sentence of Scripture application; Stand aparte, come not neere to me: *For I am holier than thou*. There haue neuer such bin wanting, of whome *Seneca* speaketh *Qui etiam te per ornamenta ferient*: that shall strike thee by thy vertues: And it is the same wise mans obseruation: *Plurimumque est contemptissimum, ita solutissima lingua est*: the more the person is contemptible, the more is his tongue soluble. There is nothing easier than to reprove an other, and nothing harder than to know himselfe, as the Philosopher *Thales* speaks rightly: If wee haue chosen the worst parte in the apprehension of the moderne gouernement; that is no dispensation to you to estrange your selues from our Sermons. Our good sayings doe appertaine to you, our euill dooings belong to vs alone: leaue vs that is ours, and in the feare of God, take you that is yours. If we heale not our owne sores, as it becommeth vs while we cure your woundes: If our salte may season you, though it looseth his fauour in our selues: If wee while wee are as a pillar of fire to lighten your darkenesse, are darkenesse our selues: If while we frame you an Arke, suffer shippewracke our selues: If while wee leade you towards *Canaan* the promised Land, wee our selues die by the way: If while we preach to others, wee become reprobrates our selues: If we plant a Vineyard, and eate not of the

Libr. 3. de Bap.
contr. Donat.
cap. 10. cap. 12.

Isai. 65. 5.

Seneca.

Of the Rites and Ceremonies &c.

fruites thereof: If wee sowe, and reape not; strow, and gather not: Be it vnto vs as we haue deserued: and you in the meane while doe the duetie that is commanded you. Be not offended with our infirmities, the Potter hath made vs so, and wee are his workmanship. Howsoever the Minister doth carrie him selfe, thou art charged in the persons of the *Thessalonians* by *Paul*, not to despise his prophetic. This is the summe and substance of my counsaile; and the Lorde God giue

2. Thess. 3. 10.

vnto thee vnderstanding in all things,

A M E N.

